

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

Jackson, Miss., September 9, 1926

NEW SERIES
VOLUME XXVIII, No 35

Dr. O. O. Green of Hazlehurst spent his brief vacation in Hot Springs, Ark., and among friends in Missouri.

Baptist Bible Institute opens September 14. Dr. Cleverdon writes that prospects for this year are the best ever.

Gipsy Smnht, Jr., will conduct a union evangelistic meeting in Hartsville, S. C., beginning November 21.

Pastor J. O. Buckley had Brother E. A. Bateman and Brother Bryant with him in a good meeting at Wanilla.

Brother R. M. Boone, of Marks, has been in a meeting in Dean, La., is now assisting Brother Bufkin in Newton county. After September 15 will be available for other meetings.

We hear that Dr. J. H. Barber of Macon, Ga., once pastor at Clinton, Miss., died suddenly a few days ago. May the Father comfort those who are bereaved by his going.

Pastor C. N. Travis and wife were cordially received at Eutaw, Ala., the pantry being filled. There are 2,000 people in the town and he is the only Baptist preacher in the county.

Many papers have club rates for subscriptions, which are lower than the regular rates. But during September and October The Baptist Record is offered to anybody, single subscriptions for sixteen months for \$2.00. What more could anybody ask?

Twenty-nine were added to the church at Newton in the recent revival, twenty of them by baptisms. Dr. Prince E. Burroughs was the preacher and Mr. Davidson Taylor led the singing. They had the co-operation of local Christians and of members of a number of Baptist churches in the county.

Krishnamurti is the name of a poor fish from India who is Mrs. Besant's apostle of a new era, and the embodiment of the Divine Word. He has come to America to tell us that our sin is materialism and incidentally, it is said, to pluck a few thousand materialistic dollars from the soft headed theosophists and their ilk, to take back to India with him. A missionary in India says that one of this poor fellow's sins is common profanity. How many others he has has not been made public.

Pastor H. B. Taylor announces the meeting of the Amazon Valley Mission at Arlington, Ky., September 22-23. He says: This is not a convention or an association. It is only a mass meeting of those who are interested in giving the gospel to the half of Brazil drained by the Amazon river and the other South American republics that have no missionaries. This territory not only included the white and mixed population of Peru, Ecuador, Bolivia, Columbia, Venezuela and the three Guineas, but also five to eight million Indians of the 450 Indian nations scattered throughout the vast territory.

Any Baptist interested in the evangelization of this, the biggest Baptist opportunity in the world, will be welcome.

Brother Pastor: You now have the opportunity to get any one to subscribe for the paper at what amounts to the special budget rate—16 months for the price of the year's subscription. Will you help us to get this matter before your people? Announce it from the pulpit and ask some one to see the members. From now until December 31st., next year for \$2.00. This offer is good only in September and October.

Dr. S. B. Rogers, mission secretary in Florida, recently passed away. He has been in very ill health for several years.

Mr. Ralph Lake Price and Miss Janie Jones were married in the home of the bride's parents, Opelika, Ala., September 7. Congratulations.

Dr. R. S. Gavin, of Meridian, has been in great demand for evangelistic work in Alabama, where the Lord has blessed his labors. He will be available for this work in Mississippi churches throughout the fall and winter.

Brother Estus Rushing has resigned at Tyro and churches near by and will enter the Southwestern Seminary. He has done a fine work and the churches are already in touch with a man who will probably take up the work without loss of time.

Last week The Record was one day late, and some defects were doubtless observed in its mechanism. This was due to the absence of our regular linotype operator, Mr. Klontz who is laid up after an operation for appendicitis. We have never known his superior, and shall welcome his return.

Through the efforts of the superintendent and the chief orthopedic surgeon of the Southwide Baptist hospital at New Orleans, in co-operation with a fraternal organization in another state, a clinic for crippled children was held in a locality at which 93 cripples were present. As a result of this clinic, it is believed everyone of the children will soon be healed, many of them through receiving the proper treatment in their own homes.

Mr. Fred Terry, of Texas, has been elected educational director of the First Baptist church, Jackson, Tenn., Rev. John Jeter Hurt, pastor. Mr. Terry is a graduate of the University of Texas and of Southwestern Baptist Seminary. On August 26th he was married to Miss Elizabeth Evans, Springfield, Mo., also a graduate of the Seminary, class of '26.

Professor Charles C. Clark, of Yale University, says: "I am not a prohibitionist and have never been. I will admit to you, however, that the effect of prohibition at Yale University has been good. I know whereof I speak, for I have been a member of the committee on discipline from a time dating back many years before prohibition. I know conditions intimately. I do not pretend that the students are prohibitionists or are not drinking, but the change has been simply revolutionary. In the old days our committee was constantly busy with cases involving intoxication and the disorders originating from it. Now we have practically no business of the kind at all to transact."—Ex.

It is said that Shanghai College (Baptist) has more freshmen than any other Christian college in China.

Miss Pauline Bell, thirteen, of Clarksson, Ky., won first place in the national spelling contest held in Washington, is a Baptist.

The opening address at the Bible Institute will be given by Dr. E. O. Sellers who has been in two meetings in New Mexico where the gospel is greatly needed.

The Yazoo City Church on last Sunday began using their new three story educational annex, and Pastor Webb Brame and the church are happy.

If you have received a poster calling attention to The Baptist Record campaign, please put it up in your church and speak to the people about it.

Already the Oktibbeha County Baptist Association has out a printed program for the meeting September 16-17. We commend their enterprise.

We always accept statistics with a grain of salt, but we pass on for what it is worth the statement that five percent of the Jews in the world are Christians, and only 20 percent attend the synagogues.

Dr. C. D. Johnson and wife of Baylor University are visiting relatives and friends in Mississippi. He is head of the Department of Business Administration, and has recently declined the presidency of one of the State Junior Colleges in Texas.

Brother F. W. Gunn assisted Pastor Earl Moore in a fine meeting at Chicora, Wayne County, in which fifteen were received for baptism and eight or nine by letter. A fine spirit of good fellowship was evident in the meeting and the church and pastor are happy. The membership is made up largely of people connected with a great lumber mill.

Missionary H. M. Harris preached at First Church, Jackson, on last Sunday. He was a member of this church in his youth and his friends are delighted to have him with them for a part of his furlough. The pastor, Dr. W. A. Hewitt, and his family are making a tour of the states to the north of us and into Canada during his vacation.

On account of the editor's absence from the office suitable announcement was not made beforehand of the Centennial Celebration of the Magnolia church. Pastor W. P. Price and this occasion, the 22nd of August. Dr. Mayfield, of great church arranged a worthy program for the McComb, preached in the morning on "The Place of a Church in the Life of a Community." Bro. J. H. Lane spoke at night on "One Hundred Years of Baptist Growth." Mrs. Dr. Hewitt, of Summit, spoke on "One Hundred Years of Woman's Work." and Brother F. W. Gunn spoke on "The Country Church in the Life of the Denomination." Men may come and men may go, but the centuries still tell the story of the work of a church.

GROWTH IN THE HOLY SPIRIT

The crying need today is the study and teaching of the deeper things of God in order that His saints may crucify, afresh themselves unto the flippant clamoring things of the world.

The Christians should test themselves anew and carefully ascertain the true state of their spiritual life. This must be done before God can fill us and supply our needs. (Phil. 4:19.) God can fill only an empty heart (2 Tim. 2:20) and a clean heart. (2 Tim. 2:21.)

How many Christians today can sit down by an unsaved person and explain the gospel simply, clearly and lead them to Christ? Every Christian should be able to explain intelligently the reason of the atonement. (1 Pet. 3:15.) Should be able to tell why God cannot pardon sin apart from Christ's sacrifice, (Rom. 3:26) how peace has been made (Col. 1:20) what faith means, (Heb. 11:1) how person can know Christ died for him, (Rom. 5:6-8) and all of the many ordinary questions that rise out of an unsaved person's heart. (Isa. 1:18.) The Christian that is unable to do these things shows signs of babyhood every time. It is a sin, a positive reproach because so many Christians will not receive the knowledge of the Holy Spirit who delights to impart wisdom, blessing and honor to all of God's children. (Rom. 8:27.)

The Earnest of Our Inheritance. (Eph. 1:14)

The word "earnest" means first installment, pledge, guarantee, see Jer. 32:8-15.

If the Holy Spirit be ignored, disobeyed in this life by the Christians, he cannot hope to receive the reward of the inheritance that might be his. (Col. 2:18.)

If the Holy Spirit is not given the position of authority and control in the heart, how can God give the second installment at the first resurrection of this heavenly reward inheritance? Only in similar portion as the Christian receives the Spirit in this dispensation can God give to him the inheritance reward promised in the word. Christ makes it clear that each Christian will be rewarded according to his service. (Lk. 19:12-27.)

The late Rev. George Soltau says, "What of those Christians who are content with the bare knowledge of pardon and acceptance, have never searched the Scriptures to learn separation from the world, consecration of time, and means of talents to Christ, and who know nothing practically of the mighty presence of the power of God? May they not be likened to minors who have never attained to their majority and therefore are by law debarred from holding and administering property though living at home and surrounded with all that home and a loving Father can bestow? This aspect of matters will bear much prayerful examination, and should lead to serious heart-searching. The Lord longs to give as large a share as possible to each of His fellow heirs.

The Spirit Bears Witness (1 John 5:10). **Of Whom the Witness is Made** (John 16:19). **Bears Witness of Christ** (John 16:14-15)

a. Testifies of facts He has seen and hears concerning Christ and his work. (1 John 5:9.)

2. **Bears Witness to God's Children.** (Rom. 8:16.)

a. Gives them assurance that they are the children of God and have eternal life. (1 John 5:11-12.)

3. **Bears Witness to Sinners.** (John 16:8-9.)

a. Conscience is the witness within. He reveals the bankrupt state of the heart. (Rom. 2:15.)

b. The Spirit also bears witness to these facts but offers a remedy for the disclosed liabilities. (1 John 5:13.)

B. Revelation of the Person and Work of Christ.

(1 Cor. 3:8.) **What the Holy Spirit Reveals Concerning Jesus Christ as Lord and Savior**

a. That the Son of God was made flesh and blood that God might deal with Him as our representation. (John 1:14.)

b. That Jesus Christ became a servant showing us what is meant to do God's will. (Mk. 10:45.)

c. That Jesus Christ was made sin for us by which in His person all legal claims might be settled. (2 Cor. 5:21.)

d. That Jesus Christ became a substitute for our sin through this sacrifice provided pardon on a righteous basis. (1 Pet. 2:24.)

e. That Jesus was raised from the dead as our Security against any possible recurrence of the claims of the law against us. (Col. 2:14.)

f. That Christ intercedes for our weakness. (Rom. 8:34.)

g. Advocates for our sins. (1 John 2:1.)

h. Will redeem our bodies. (Rom. 8:23.)

i. **He is Coming Again.** (Phil. 3:20-21.)

Again, Rev. Soltau says: "To the individual heart that listens He tells how He saw the One's sin laid upon Jesus, borne by Jesus, left in the grave by Jesus, and how he hears that gracious one speaking the words of pardon, reconciliation, and welcome, so that there may be given the new life that will make such a one a child of God. He used the written Scriptures as the medium of communication to the human mind, and thus we know the security of the life, the relationship of the life, the future prospects of the life, the holiness of the life. He never varies in His witness bearing. He cannot contradict Himself, and He rightly demands implicit faith in the accuracy of the statements He makes; for "He that believeth hath life" and it is the presence of the witness-bearing spirit in the believer that makes him a witness of Christ to others."

—A. Reilly Copeland,
Waco, Texas.

THE AMUSEMENTS OF THE CHRISTIAN

This is so large a subject that I shall not attempt at all to discuss it in its entirety, in so brief a space; but perhaps I can leave with you a few thoughts and suggestions that may prove helpful.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:17.)

As Christians walk through this old world many hard problems confront them on every side. "Can I do this, may I safely indulge in that?" is so often the thought of the Christian. But God has not left us in the darkness, without a beacon light to point the way.

In the light of Colossians 3:17 we may decide what is right or wrong for us in the way of amusements. We'll all agree that amusement has a place in life. The old saying goes, "All work and no play makes Jack a dull boy". An over worked piece of machinery snaps, and so it is with the over worked human body.

What is amusement? Must means to think; A must means to get away from thinking. One trouble with our people of today is that they won't think. This age seems to have gone mad on the subject of light entertainment—just anything to get away from thinking.

For a sinner to think seriously about God, Jesus, Heaven, Hell, means that he'll change his way of living.

The Christian life is not to be entirely devoid of amusements, but we must see to it that they are constructive and not destructive. Christianity takes no pleasure in melancholy, sad countenances and such like—it has never suppressed a smile, or extinguished true happiness, nor cast a shadow in the world.

As a young person trying to live the Christian life, as the temptations of the world have been offered to me, I have found great comfort in that verse, "In Thy presence is fullness of joy, at Thy right hand there are pleasures forevermore".

The Bible says, "As many as are led by the Spirit of God, they are the sons of God". I have

often thought of this: when a Christian goes to a place where the Spirit has not led him, what relation does he then bear to the Father?

There are no set rules in the Bible that say in so many words that it is wrong to go to the ball game on Sunday, play cards, drink and dance—the Christian is not governed by laws, but by great principles. You must remember that laws are man-made, human and changing—principles are unchanging and eternal.

I would call your attention today to five great principles, which, I think, the Christian can safely follow, as regards amusements.

1st, The Christian will see to it that there is a proper relation between work and pleasure. When God made it so that man must labor for his daily bread, He laid upon man the necessity of work. Statistics tell us that the world has only eight months store of provisions ahead. You can readily see what would be our fate if man failed to labor, to till the soil, and raise the crops. So, work is the chief end of man; amusement is a side issue. When we engage in amusements, no matter of what kind they are, to the extent that we neglect or fail to perform our God-given work, then those amusements become wrong and sinful.

2nd, The true Christian will be careful that his amusements are for recreation, and not for dissipation. Mr. Sunday says, "A bath is temporary, but it does you good all the same". But we know that we can lie in a bath so long that we are thoroughly exhausted, and not benefited at all. The same is true of amusements. We are responsible for our bodies, for they are the temple of God's Spirit. We are to keep them clean, wholesome and pure. So, be careful as you indulge in amusements, that they don't injure or harm that splendid body that God has given you. What effect do your amusements have upon you mentally? Do you have holier thoughts, nobler desires after having engaged in them? And, spiritually,—do you feel that you have come closer to God, and had your soul enriched and fed as you have engaged in your pleasures? The Christian will miss the mark in taking any kind of pleasure, unless the whole man is built up and helped, physically, mentally, morally and spiritually.

3rd, The effect it has upon your conscience. When in doubt, don't indulge. The mere fact that so many Christians inquire, "Is it wrong to play cards, is it wrong to dance?" proves that they know it to be wrong, or there would be no question. They never inquire if it's wrong to teach a Bible class, or visit the widows and fatherless, or to engage in personal work. If there is the shadow of a doubt in your mind as to the right or wrong of a thing, then that thing is wrong for you, and you commit sin if you indulge therein.

4th, The influence of his example upon others, who may be watching. Each Christian is individually responsible for his influence, whether he realizes it or not. "No man liveth unto himself, and no man dieth unto himself." I believe that long after we have passed on to our reward our influence will live. Oh! the glory of it if it is for God. Oh! the tragedy of it if it is for evil.

Please pardon the personal illustration—When I was a much younger Christian than I am now, I had the habit of placing others on a great high pedestal—especially my Sunday School teachers. The minutest detail of their dress was an object of my close scrutiny. I took them for my examples, and desired to pattern my life after them. But to my great disappointment, some of them fell from the high pedestal upon which I had placed them, and I came to realize more and more that Christ is the only Perfect Pattern. But, who can tell how powerfully we may influence others, if our lives are right? I heard the story of a young man, who was trying to live the Christian life, but his conscience was troubling him about the use of tobacco. He called on his pastor and asked him if a man

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could be a Christian and use tobacco. The pastor replied that he might be a Christian all right, but perhaps he'd be what Mr. Moody described as a "dirty Christian". But the pastor's advice was that if his conscience condemned it, then it was wrong for him, even though all other Christians in the world might indulge in it.

After prayer the young man decided to leave it at the Foot of the Cross, and turn away from it entirely. He and his pastor started walking down the street. They passed a church, and a company of men came out, among them a minister who was held in high esteem by the young man. The minister carelessly lighted a cigar, and started puffing away. "See there", cried the young man, "if it's right for him, it's right for me, and I turn back to my tobacco". In so doing he also turned away from the church, and from the Christ. That is what Paul meant when he said, "And through thy knowledge the weaker brother perish, for whom Christ died".

5th, Can you leave it at the Cross, and ask the approval of the Christ?

I heard Dr. William Evans tell the story of a young woman in whose home he visited once when he held a meeting. She asked him if it was wrong to play cards. He said, "I'll talk to you, if you'll grant my one request". She said, "What is it?" He replied, "Take your Bible and your deck of cards, place them side by side on your bed, and kneel down and pray something like this: 'Oh, Lord, I thank thee for the card game; it builds up my body, and feeds me spiritually; and if Thou were to come, I would like to be found playing cards, for in that I can best glorify thee'." She answered, "It isn't fair; I won't pray like that". "Then, say nothing further to me on the subject". The next day she said, "Dr. Evans, let's talk about the card game". He replied, "Did you pray the prayer?" She answered, "No". "Then", said he, "we must be silent about the matter". The day following she said, "Dr. Evans, let's discuss the card game". He answered, "Have you prayed the prayer?" "Yes", came her reply quickly, and with brightened countenance. "What happened?" was his eager question. "I burned them this afternoon."

And so it will ever be about any questionable amusement if we will submit it all to Christ.

"For me to live is Christ", said Paul. More freely translated that means, "For me to live is to let Christ live over again His life in me".

"I am to live so that others will see Jesus in me. I am to be God's representative on earth", is the universal language of the Christian. "What would Jesus have me do?" is a safe test. "He that saith he abideth in Him, ought himself also to walk, even as He walked." "Even as He walked"—what a solemn thought. Not by the greatest stretch of your imagination can you think of Christ sitting around a card table; or engaging in any kind of questionable amusement.

Dr. Wilbur Chapman beautifully summed it up in these words: "Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it".

—Mrs. F. L. Ingram,
Memphis, Tenn.

A Baptist church in New Haven, Ct., has disbanded, the reason given for it being golf and automobiles. Our observation is that worms and bugs get into dead trees and not live trees.

An arrangement whereby theological students attending the Southern Baptist Theological Seminary at Louisville, Ky., may do graduate work, special work or work towards a liberal arts degree in the University of Louisville free of tuition will continue through the next session. Many students have availed themselves of this opportunity in previous years. Last session about twenty theologists were students at the University in addition to their Seminary courses.

THE SOUTHERN BAPTIST TRAGEDY

Eldridge B. Hatcher

It amounts to a scandal. I mean the apathy of Southern Baptists towards Christ's world program. Our Convention ship is drifting,—with the rocks looming in the distance.

The great Southern Baptist giant is asleep,—and snoring.

During the last Convention year Southern Baptists spent most of their time and strength writing and talking and worrying about "some resolution" which was threatened for the Houston Convention. The papers—most of them—throbbed with it week by week and our people poured themselves into Houston all a-tremble about the dreaded resolution. It was the talk on the trains and it filled the air at Houston.

Suppose Southern Baptists had gone to Houston with souls ablaze over a great world program. Would a resolution, or a score of them, have upset them? They would have met each resolution offered, considered it and cast their vote accordingly and moved on tumultuously towards their mighty schedule.

But alas they had no such program. They had, during the year, in the Babel of their "resolution" discussions, forgotten it. Consequently when the "resolution" cyclone had passed in the Convention they had spent their strength. The Convention adjourned without making such a program. They had not come for any such momentous purpose. Oh, yes, they did set a certain financial goal, but what was it? \$9,000,000. Why didn't they make it \$20,000,000? Not because Southern Baptists could not raise it, but because they knew that the Southern Baptist heart was not profoundly concerned about such heavenly ideals and goals.

And the situation seems in no wise improved. In different places there is a disposition even now to hark back to matters in the last Convention which we had considered settled. Shoulders here and there are carrying chips on them.

Our committee on the Cooperative Program met in Nashville soon after the Convention. Why did they not announce a program that would wake the dead? It was because they knew that Southern Baptists were not ready for it.

Oh where is the paper that can sound the resurrection trumpet?

Southern Baptists are not preparing for their next Convention, which ought to be the most imperial event in all Baptist History. We are concerned, in many cases, with dribbles and personalities.

In the meantime our bewildered foreign missionaries are huddling together in their little conventions discussing, "How can we fill up the gaps?" while Southern Baptists are absorbed in making millions and spending it upon themselves, and while Baptist churches are piously and furiously spending most of their financial treasure upon vast church and Sunday School buildings and sending elsewhere (and there's the tragedy) only what is left, and our people, generally, are indifferent to Christ's world program as given in the Great Commission.

What will save the situation? A spiritual dynamic. Some heavenly Force that will arouse the energies now slumbering.

"What is that dynamic?" you ask. My own belief is that if pastors and people would join hearts in a gigantic movement to get their people to read daily a few Bible verses about God's goodness to His people and their proper response to His goodness, the dynamic would appear and would cause Southern Baptists, with heart aflame, to leap to their feet and carry Christ's world program to a triumphant goal.

But this article carries no axe to grind, in the matter of a method. It simply points to the need for SOME method by which the great Southern Baptist host may be shaken out of their monstrous lethargy. Who will point the way? What editor, or secretary, or pastor, or layman, or

Board, or District Association, or State Convention, will be God's instrument for striking the match that will start a missionary conflagration that will burn up the accumulated debris, light the fires of Christian liberality and service and that will not stop until it encircles the globe?

"CO-OPERATION"

(Being a digest of an address delivered at the Fifth Sunday meeting of the Simpson County Baptist Association August 29, 1926, by J. L. Boyd, and sent to the Baptist Record by request of that body.)

The text from which we deduce this subject is the ninth verse of the third chapter of I Corinthians, which reads as follows: "For we are laborers together with God." This expression is found nowhere else in the Bible, though the idea of co-operation is found in many places in the sacred scriptures. The words of the text mean that "We are fellow-workers of God" or "We are fellow-workers with God." In either case the idea of co-operation is involved; co-operation with one another, and co-operation with God. What a privilege is ours to be fellow-workers together in a great cause! What an honor to be fellow-workers together on the high plane of co-operation with God! Such a combination is invincible, if the co-operation is co-operant. The forces of evil, humanly speaking, are impregnable, but if the forces of righteousness are properly correlated and the army of our Christ united, and co-operating, the gates of hell cannot prevail against them.

The subject resolves itself into three divisions, namely: I. The principles underlying Co-operation; II. The Means of Co-operation; III. Aids to Co-operation.

I. Principles Underlying Co-operation

There are certain principles underlying co-operation that it will do well for us always to remember and never to ignore. These principles are inherent and universal in human relationships. And we must take them into account in our dealings with one another in the matter of co-operation. To forget them is to fail in our objectives, and to ignore them is to court disaster, especially among Baptists. These principles are common to all men everywhere. And when men are given opportunity these principles find expression. The opportunity may be denied among other peoples, and those who lead the masses of men may do so and get away with it. But according to the genius of Baptist, or New Testament polity, the rank and file cannot be denied the opportunity of self-expression. The first principle is that of the individuality of the individual. What is meant by this, is that in the realm of religion the individual is the unit. Each one must act for himself. He can have no proxy. Each must give for himself, make his own profession of faith, be baptized for himself, and grow in grace and knowledge of our Lord and Saviour Jesus Christ for himself. And whenever he fails in either, he must answer for himself. The individuality of the individual must be recognized, or else we have stultification. As Dr. J. B. Gambrell expressed it, this principle means that in a Baptist church everybody means somebody. That is, everybody is somebody both in privilege and responsibility.

The second principle underlying co-operation is Liberty. Liberty of conscience, freedom of speech, and "do-as-I-pleasedness" in action. It is hard to keep this in mind sometimes, but the principle is there, and fundamental. We all claim this principle as a sacred heritage, and are honor-bound to grant it to every other. A man's conscience can not be bound. He has a right to think as he chooses, and perfect right to his opinion. Neither can one squelch or silence his speech, if he desires to express his opinion. He must be heard. And to attempt to silence him is to err, and to err at a vital point. If a man pleases to obtrude his opinion on a religious body, though his opinion be at variance with that of the majority; and even

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

TWOFOLD MINISTRY 2 Cor. 6:1-7-1

In the fifth chapter of Second Corinthians, verses 19 to 21, Paul had spoken of his ministry as one of reconciliation, that is of bringing sinners to the acknowledgement of the authority of Jesus, and to peace with God through the atonement of His Son. He said "We beseech on behalf of Christ Be reconciled to God". Now in the sixth chapter he speaks of his ministry to the saved. So it is a two-fold ministry. Every preacher ought to recognize that he has a two-fold ministry. He ought to do the work of an evangelist, and he ought also to tend the sheep, to feed them, protect them and lead them. Many preachers properly devote one service on Sunday to the saints and the other to the sinners.

This second part of the twofold ministry is summed up in the words, "Working together with Him we entreat that you receive not the grace of God in vain". Having become Christians, having become recipients of grace, let it work itself out in all phases and places of our lives. Here he quotes from Isaiah to show the obligation we are under because of having been saved. "At an acceptable time I hearkened unto thee, and in a day of salvation did I succor thee." And now is the time to demonstrate the fact of our salvation and the genuineness of our gratitude.

The effect of one's ministry depends not only on the character of the message, but also on the character of the man. And so Paul says: "Giving no occasion of stumbling in anything (or in any way), that our ministration be not blamed; but in everything (or way) commending ourselves as ministers of God". Then follows a recital of his experiences, aims and ideals that form the finest objects of study and imitation by preachers. It was Paul's aim to let nothing militate against the effect of his ministry. Everything must give way to that. That must be kept always uppermost in mind and purpose. All else must contribute to its success. What a high ideal he had of his ministry.

See what went into the hopper for the making of his ministry. Can you think of anything that was lacking? Can you wonder that it was so marvelously effective everywhere? The description of his experiences and his reaction thereto follows in verses four to ten. These seem to fall into three parts. It seems to me to be best to leave out the comma after "patience" in verse 4 and read, "Commending ourselves as the ministers of God in much patience in afflictions, in necessities, etc." See what he goes through: distresses, stripes, imprisonments, riots, toil, sleeplessness and hunger. None of these things deter him or turn him from his ministry. He has no idea of giving up or turning back. He presses on and is fitted for his ministry by them, is an example to all others, a stay and comfort to them. These are outward experiences which produce spiritual results within.

Beginning with verse six he gives the picture

of the inside of his soul, perhaps the result of the discipline already spoken of: "In pureness, in knowledge, in long suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God". Without these inward qualities which come as the result of hard experience and conflict, no man can be a good minister of Jesus Christ.

And beginning in the middle of verse seven we have a view of him in the midst of his unceasing conflict: "By the armor of righteousness, right and left, (offensive and defensive) tossed back and forth between success and failure, conscious of the favor of God and being despised by men; having people speak of me in highest praise and others in utter denunciation; being charged, by those who misunderstand me, as a deceiver, but knowing I am true; as a nobody to many but well known by the elect of God; as at the point of death, but very much alive; as oppressed with sorrow, but filled with joy; a pauper but adding to the wealth of many; pennyless, but really owner of all things".

No wonder he could preach; no wonder that God always led him in triumph! Now, says Paul—"I have poured out my soul to you. I have kept back nothing. May I not expect a response from you of like kind? Why preserve an attitude of reserve or of suspicion of me?"

As his twofold ministry included a deep concern for their welfare and compels effort for their safety and edification, he now urges upon them (6:14-7:1) a complete separation from entangling alliance with the world. In marriage they are not to be joined to unbelievers. It is an impossible situation: Christ and Belial together! Light and darkness! Righteousness and iniquity! A temple of God with idols in it! Be ye separate! Touch no unclean thing. Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. This is the substance of God's ministry to Christians. And it furnishes a good text to start, where we have to stop.

WORSHIP IN SPIRIT AND TRUTH

Tell it not in Gath; publish it not in the streets of Ashkelon; but Baptists have gotten far from the idea and habit of worship. Service is a word we have either made to substitute for worship, or have vainly tried to stretch it to cover the idea of worship. Service is to do something for God, or for men in God's name. And the tendency of our generation is to render service to men with a large emphasis on men, and a minimum of concern for God or his will. Humanitarianism, benevolence, philanthropy are words and things that loom large in men's minds and plans today; and the fear of God has grown proportionately small. Paul begins his indictment against the human race (Rom. 3:10-18) with "There is none that seeketh after God", and ends it with "There is no fear of God before their eyes".

Religion has to do first of all with God. That ought to go without saying. And religion will be virile and right and practicable; serviceable and helpful in proportion as we keep God consciously in mind and constantly uppermost in our thoughts. The decay of all righteousness begins with losing the sense of God. Unrighteousness is the inevitable result of ungodliness. The glory of the gospel of Jesus Christ is that it furnishes us a righteousness of God which supplants that of our own making. We must somehow get back to the sense of the presence of God in our churches, in our lives, in the world of which we are a part.

There can be no worship of God where there is no realization of his presence. We must believe that he is, and is the rewarder of them that seek him. Worship is realizing the presence and appreciating the majesty of God. It is having our eyes open till our hearts are subdued and enthralled. It will help us to read the prayer of

Paul: "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ Jesus when he raised him from the dead".

There can be no worship until the mind is deeply stirred, the eyes of our heart being opened to see God. There is no loftier mental exercise, nothing which so engages all the faculties of mind, and lifts and holds them in the sublimest activity as the worship of God. It is this, the knowledge of him, which awakens the sleeping dead soul and infuses and inflates it with the breath of life as the contemplation of God, the vision of the Holy One, the sense of his omnipotence, his eternity, his omniscience and his omnipresence. It is this which is worship in spirit; the worship that not numbs our faculties with fear or paralyzes them with awe, but deepens to the depth of our souls the reverence for his name and lifts us to the summit of joy in contemplation of his love.

And true worship, or rather worship in truth is such as is inspired and directed by real knowledge of him and not promoted by mistaken conceptions and false methods. If we have a mistaken conception of God our worship is faulty or futile. Superstition is a counterfeit worship, provoked by ignorance of God, false teaching concerning him. The worship of the mass by Roman Catholics, the bowing to images and pictures, the counting of beads, the praying to saints is all born of ignorance of God. They do err not knowing the scriptures nor the power of God. It cannot be worship "in truth".

Much of our praying falls short because of our mistaken notions of God or our ignorance of his real nature. The nervous, hysterical calling on God as if he were deaf, or hard to persuade, or reluctant to do right, is an offense to God. Well it is that the Holy Spirit helpeth our infirmities for we know not how to pray as we ought. But he maketh intercession for us according to the will of God. Were it not for this our efforts would be hopeless.

MacLARENS EXPOSITIONS.

We have seen a set of the new edition of the Expositions of the Whole Bible by Alexander MacLaren of Manchester, England, and marvel that these seventeen volumes, of good type and binding, can be sold today for \$17.50. The Sunday School Board in Nashville has done many things to supply the need of our people for the best in religious literature; but in our judgment nothing has ever been done that will be of more service to those who want a good knowledge of the Bible.

We have for many years studied MacLarens expositions and sermons and can say without hesitation that his books have helped us more than any we have ever read. He is the world's greatest expositor, and we will hardly find another like him. We do not believe that any preacher, or student of the Bible, can afford to be without these books. If you are a Sunday School teacher you need them and will find them permanently helpful. They will be good as long as you live, and longer. He combines a spiritual insight into the Word of God with patient investigation and scholarly acquaintance with the languages of the Bible. This series of expositions formerly sold for \$65.00 and now is offered by the Sunday School Board for \$17.50. You can afford to make any sacrifice to get these books if you do not already have them.

Brother W. M. Fore goes from the pastorate at Whitesville, Tenn., to Newborn, same state.

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It is said that in three years Pastor W. H. Knight of Baton Rouge has baptized 154 former Catholics.

Brother Tom Tomlinson assisted in a good meeting at Wake Forest Church, Oktibbeha County, his boyhood home. Eleven were baptized.

Mr. P. I. Lipsey, Jr., has resigned as professor of Journalism in Baylor University and will return to the work with the Associated Press, probably having charge of the office in Memphis.

Pastor John Sproles reports a good meeting at Heuck's Retreat where he had Brother Elisha Gardner to his aid, who he says is one of the finest men he ever worked with and sticks to the old book.

Dr. Gunter reports a good attendance at Tipah County Association. They have enough good people in that county to make it as good as the best. Hon. A. C. Anderson was elected Moderator.

A council of ministers in Illinois published to the world the misconduct of one W. M. Shelton, recommending his dismissal from church membership and the withdrawing of his credentials as a preacher.

The Knights of Columbus who were so forward in advising President Coolidge about what to do with Mexico, now say they don't ask for intervention. They do not seem to know exactly what they want.

Pastor M. E. Chapman is happy over a good meeting in Sardis Church, Smith County, pastor preaching. The church was greatly revived and 28 were added to the church, 18 by baptism. The church gave the pastor a purse of over \$100.00.

The Programs for the observance of "Children's Week" are now ready and can be secured by writing Miss Minnie Brown, care Baptist Building, Jackson, Miss. Plan now for this week, which is in October, and get the literature AT ONCE.

Pastor Charles Nelson closed his nine years work at Shannon by baptizing five there last Sunday, the result of a meeting in which he was assisted by brother Hugh Tully of Sulligent, Ala. Brother Nelson goes to Belmont, Miss., and Red Bay, Ala.

The Home Mission Board has issued a revised edition of "Cuba for Christ," a well written book by Miss Una Lawrence Roberts which will be read with interest by not only those interested in missions, but those who want to know more about Cuba.

Missionary T. F. McCrea and family left Glendale, California, for Hattiesburg, Miss., August 24, coming through in a Ford via Grand Canon, through Arizona, New Mexico, Texas and Louisiana. His older children will be in Mississippi College and Mississippi Woman's College.

Scooba Church unanimously recalled Pastor C. E. Bass for next year. Arrangements were made for organizing a B. Y. P. U. by electing Miss Bernice Johnson as Director. And a church building movement was started. No wonder they say "Sunday was a good day."

Mississippi has from start to finish contributed to every object embraced in the campaigns for our co-operative work. This cannot be said of some of the states from which criticism is now coming because of Mississippi's refusal longer to contribute to the upkeep of the headquarters commission. But let's talk the matter through in a good humor and not "sass" each other.

About the same kind of people are evading or flouting the Constitution in the United States and the Constitution in Mexico. Here the prohibition is disobeyed by the lawless. There it is the article making religious orders and property subject to state laws.

Mr. John F. Latimer, son of Prof. M. Latimer of Mississippi College, has been elected to a professorship in the Latin Department of Vanderbilt University. He is an alumnus of Mississippi College, expecting soon to receive his doctor's degree from the University of Chicago.

Profs. Ford and Bailey of Mississippi College are spending this next year in Europe further fitting themselves for their work. Prof. Bailey is doing biological research work in European Museums for which he will receive his Ph. D., from Harvard University. Prof. Ford is studying modern languages.

An exchange tells of a girl who wishing to be a trained nurse, selected a certain hospital on the ground that the caps worn by the nurses were the most becoming. Wonder if schools are not sometimes selected by students on equally superficial grounds?

"UNION WITH GOD", AND, FIRST THINGS, FIRST.

In a recent number of the Record, I saw a brief definition of the religion of Jesus, by the editor of the Record. He said it means, "Union With God, through faith in the Lord Jesus Christ." That is the best that I have ever seen, in as few words, given by any body, and it is in perfect accord with what God's blessed word teaches. Is it in accord with the standard of the living of professed Christians, and with the lack of any standard of gospel discipline on the part of our churches? How can we be in union with God and live with our souls dominated by the spirit of this world?

"Love not the world, neither the things that are in the world." "If any man love the world, the love of The Father is not in him." Evidently the apostle means the pleasures that are enjoyed by the unsaved. By those who are not in union with God. Was the apostle joking? "Let the women adorn themselves in modest apparel." Are our christian women doing this? Oh Lord God, Our Heavenly Father, have mercy on us. Please read the third chapter of Isaiah.

"We should put first things, first." This is the reading of a short paper by G. T. Howerton, of Starkville, in the Record of September the 2nd. If the reader of this has not read it, I beg that you get the paper and read it and then read it again. Then spend a few minutes in secret prayer, and read it again. I do not know this brother, personally, but it is evident to me that he thoroughly understands "the language of Canaan." I mean the Canaan above.

If I could, I would write that definition, and that, "Let us make first Things, first" in letters of fire, on the sky.

While in the east, a few weeks ago, I noticed in the papers, the announcement of the arrival of a train that was labelled "Know Mississippi Better." It attracted considerable attention and no doubt accomplished good. I wondered if we couldn't find some way to get our Baptist to "know" ourselves better.

Strong in numbers. Strong in education. Strong in the mightiness of this world, But oh, how we do need the Spirit of God in the lives of those who profess to be united with Him, through faith in the Lord Jesus Christ.

L. E. HALL.

MOUNT MENCKEN IN ERUPTION.

It has been said that a while ago when Mussolini, the Dictator of Italy, began to erupt that

Vesuvius subsided. It is now stated that Vesuvius, after sulking for a period, has re-entered the contest of eruption with Mussolini. But But when it comes to eruptions of vile and slanderous epithets against the Bible, the churches and especially the fundamentalists of Mississippi no eruptions of Vesuvius could compare with those of H. L. Mencken. In recent months he has belched forth his aspersions against the Baptists, Methodists, the governor of Tennessee, the author of a new book on "The Progress of the South," and more recently the fundamentalists of Mississippi.

In an article in the Commercial Appeal, of Sunday August 29th, writing on the topic, "Man As A Mammal," Mr. Mencken says,— "There are, no doubt, still plenty of Fundamentalists in Mississippi who believe that the earth is flat and that a horse hair put into a bottle of water will turn into a snake. Not a few of them, I take it, are clergymen. But such morons, it must be manifest, do not count in the cosmic process. What they believe no more binds the human race than what tadpoles believe." While I am not acquainted with all the fundamentalists of Mississippi I do have a quite intimate acquaintance with many of those who believe implicitly in the message of the Bible, both in Mississippi and other southern states, and I have not met one, either clergyman or layman, who still believes that the earth is flat. These men and women of faith are honest seekers after truth and when it is shown by infallible proofs that the earth is round they gladly accept the proofs and believe the truth. When Mr. Mencken can present facts instead of guesses, demonstrable proofs instead of theories he will find that the fundamentalists of Mississippi are open minded to an acceptance of truth from whatever source it comes.

In the article under discussion Mr. Mencken commends a number of recent scientific books which he contends prove conclusively that man is an animal like any other animal, that man and apes have a common ancestry, etc. But we must wait for other evidence before we can believe that the books mentioned teach the doctrines asserted, for a man who is capable of misrepresenting things as Mencken has recently misrepresented the Baptists, the Methodists and the governor of Tennessee cannot be trusted to present facts in the realm of science. And while it may be true that the books named do teach the theories indicated, it is also true that a number of recent books on scientific subjects by such scientific men as George McReady Price and others teach that man is the direct creation of God and is not the result of the evolution of one species from another species. Men like Mencken are scientific Pharisees claiming for themselves super-intelligence while they set all those who who refuse to accept their guesses concerning the age of the earth and the ancestry of man down as morons and tadpoles.

A. F. CRITTENDON.

Concerning the article under consideration Gov. Patterson, in his "Day to Day" discussions in the Commercial Appeal says,— "But I venture to say that no one would be found who after looking at Mencken and reading what he writes would ever make the mistake of believing that there is any process known which would turn him into a gentleman. It is much easier to think that the earth is flat or that horse hairs turn into snakes. Bad as ignorance and superstition are they are not worse or so bad as the intellectual depravity which believes in nothing and revels in destruction. Mr. Mencken does not believe horse hairs will turn into snakes, neither does he believe in the Christian religion nor human goodness. If there is anything in life that he finds true and ennobling, anything sacred from the profanation of his pen, anything that is fine in morals and characters of men and women. I have never discovered it in his writings."

(Continued from page 3)

though he stand alone in his honest opinion, there is no one who can forbid. In the matter of co-operation, if an individual or a church sees fit, after mature reflection and prayerful consideration not to co-operate there is no one who can rightfully question such action. Another's opinions and judgments may be questioned, but if they are formed after mature reflection and prayerful consideration and deliberate action is taken, no one can rightfully question his right to co-operate or not to co-operate. In other words, a man or church is conscience free to do as they please in the matter. The right is inalienable whether applied to individuals or churches or other religious bodies. We might ignore this principle and have submission, but not co-operation. For, "convince a man against his will, he is of the same opinion still." Coercion is foreign to true religion, and subversion of the fundamental principles of Christianity. Oh, the glorious liberty of the sons of God.

The third principle underlying co-operation is law. It may seem incongruous on the face of it to associate this principle with the other two. But they go together. The three make a completeness in the foundation on which true co-operation rests. There can be no co-operation without the three. There may be effort at co-operation, without one of the three, but it will be an effort. And the third is just as essential as the other two. We might just as well face the issue squarely with all our boasted individuality and liberty, that there is a law operative where co-operation is effective. That law is "the law of Christ's constraining love." Co-operation is not the result of haphazard. Order is a fundamental law of harmony. Harmonious action is restrained action. Unrestrained liberty spells disorder. There can be no co-operation in the midst of confusion. A man has a right to his opinion, and a perfect and unquestioned right to express it, but he hasn't a right to make a fool of himself. Let this ring in our ears, namely: "To enter into the liberty wherewith Christ makes us free, is to come under the law of Christ's constraining love." Where the Spirit of the Lord is there is liberty, where men and women allow the Spirit of the Lord to reign and rule in their hearts and assemblies there is order and not confusion. That order is the resultant of a fixed law, the law of Christ's constraining love.

To sum up under this point, individuality does not mean isolation. No man liveth unto himself, and no man dieth unto himself. And what is true of individuals is true of churches as well. Individuality does not mean isolation. Neither does liberty mean license. Unrestrained liberty is license, which is an abuse of liberty. Nor does law mean a "big stick." Folks are not whipped into line, especially Baptist folks, and expected to stand there. No man would dare to say "you got to" in a Baptist body, in either addressing himself to an individual or to a church or any Baptist body. It is not done that way. But individuals and churches and other Baptist bodies with inalienable liberties, may, and thank God are, bound together by a law. And as a result, beautiful co-operation is enjoyed.

J. L. BOYD,
Magee, Miss.

"LIFT UP YOUR EYES"

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

The natural environment at Ridgecrest makes it easy for one to have the consciousness of God's presence. Dr. Lipsey's eloquent descriptive editorial two or three weeks ago is the best I have seen and so I clipped it.

"The Lord is my keeper" is the clause making up the head of verses 3-8 of this Psalm, 121. Some of the mountains we have climbed and some of the paths traveled re-enforce the truth. "He

will not suffer thy foot to be moved." A slippery footing would mean disaster.

My attention was first called to this 121st Psalm when one of our finest young ladies of Lyon was struck by an automobile and while friends thought she was getting better, in reality she was getting worse. Before she went away she asked that two passages from the Bible be read to her, namely the 23rd and 121st Psalms. I, of course, knew the former and thinking that if the latter was such a comfort as one in an hour like that, I needed it also, and I memorized it at once. May it be a blessing to those who read this.

Things are still happening in the mountains. A great course giving emphasis to evangelism is under way. Dr. Ellis Fuller brought two powerful messages Sunday on "Evangelism" and "Trimming Christ." Dr. George Truett spoke to the largest audience Monday night ever assembled at Ridgecrest. His subject emphasized "evangelism in the home" and then to friends and on out to the world. He also delivered a great message the following morning on "Faithfulness." Following these a splendid array of speakers will come before the assembly for ten days.

More Mississippians appear. Dr. Franks and family of Columbus camp up and he spoke one Sunday night. Mr. and Mrs. W. F. Taylor of Lyon were with us for several days and Messrs. J. R. and A. B. Adams of Claremont also paid us a visit. Four finer friends could not be found.

But due to the goodness and forbearance of the folks at Griffith Memorial we have had seven weeks of rich experiences. We expect to follow this epistle at an early date back to "Ole Miss" and resume our labors the fifth Sunday. Brother Fred Langley has been ably acting as "assistant pastor." Brother C. T. Vinzant supplied during July and several brethren of Jackson and vicinity are helping out during August. Reports have been fine from prayer meetings. With one exception over 40, 50 and 60 have been present at these services. We expect to place large emphasis upon this service. We just wanted to pay a tribute to the way the membership is standing by in the absence of the pastor.

Wishing friends always and only good—too busy to write many letters, I am

Yours in service,

D. A. McCALL.

SOMETHING TO JOIN.

I once heard two negroes talking about being "turned out of the church." They had attended a dance and charges had been preferred. One of them said, "I don't feel like I did wrong and ain't going to make no acknowledgements bout it." The other one said, "we did do wrong and we ought to be turned out. I ain't goin to make no knowledgements either. They'll turn me out and they ought to. I spect to jine de church agin, some day, and when I gits ready I wants to find sumpin WORTH JOININ."

In a recent issue of the Record I saw a paragraph from the editor. I presume, in which the notoriously evanescent effect of the average modern revival, received a terrific blow. If I could I would have that paragraph written in Box-car letters over every Baptist pulpit in America. I attributed the trouble to a lack of faithfulness on the part of preachers who do not preach the foundation principles of repentance and faith, as these should be preached to the perishing.

I heartily agree with my brother in every thing he wrote, but I want to say that there is another trouble. It is a serious one, and it is increasing in magnitude with every passing year. It is a lack of a pronounced standard of Christian LIVING on the part of those who claim to be God's people, and who are, and have been, members of our churches.

I believe that quite a number of those who join in these meetings are saved. They of course, watch the conduct of those who were in the church when they united with it. They see them

going with the world, the flesh and the devil. There ideas of duty and living are shaped by the examples of those to whom they look for guidance, and the result is inevitable. They very soon have "the form of Godliness but not its POWER." Those who join without salvation, really know and care nothing about "spiritual things." The result is our churches are full of miserable backsliders and unconverted people, and the churches and the preachers are to blame for it. Those who joined with out salvation did not mean to act hypocrites. It is not only possible to deceive others. It is possible to deceive ourselves. It is easily possible to be deceived. "Deceiving and being deceived."

I was preaching on this subject some months ago, to one of the largest congregations I have seen in a long time. I stopped, waited a moment in order to emphasize the question I wished to ask. It follows: Is there one in this audience who knows of any church that is making an earnest, consistent, persistent effort to administer gospel discipline. I repeated it, and then asked that if any one knew of such a church they would please rise and tell me where it was and what its name. There was no response. I some times wonder if the older members of our churches ever read "The letter to the seven churches in Asia." "Keep yourselves unspotted from the world." "Know ye not that the friendship of the world is enmity against God." If any man love the world, the love of The Father IS NOT IN HIM." Everybody that knows any thing about church life, or christian living, knows that but little or no attention, whatever, is being paid to God's positive command, to withdraw from every brother that walketh disorderly. God pity the dear young people who repent and believe in Jesus, and then have to join such a mess, or deny themselves church relation. We, preachers are responsible to our God just in proportion as we neglect to "lift up our voices like a trumpet, and teach my people, their transgression and the house of Israel their sins." No wonder our souls are dwarfed. Where the lightning should flash from the lips of those whose souls are on fire, we have only the glimmering that tells of the presence of the glow-worm.

A good brother said to me, "You had just as well beat the air," as to preach on that subject. Strange he did not know that beating the air is our business. Noah was an air-beater. Isaiah beat the air furiously. Jeremiah beat the air from the days of his young manhood, on down to the end of his sorrowful life. Malachi wound up the old testament with some terrific air beating. John The Baptist began the new testament with some prodigious air beating that this world has ever known. Jesus and His apostles attained perfection in air-beating. Heaven is full of air-beaters, while hell is being filled with those who travel the "way of least resistance." Satan is the "prince of the power of the air." Let us beat the air until we beat the devil out of it or until our Father calls us home to take our places with the air-beaters of all nations and of all times.

Yours to serve in his blessed name,
L. E. HALL.

SEMINARY OPENING.

The Southern Baptist Theological Seminary, Louisville, Ky., will begin its next session on Tuesday, September 21, at 10 A. M. Matriculation and announcements will take place in the chapel. In the evening Prof. H. W. Tribble will deliver the opening lecture for the session, to which the general public is cordially invited.

The apartments for married students are now nearing completion, and will be ready for occupancy by the opening of the session.

A special Faculty and Student Committee will co-operate with every married student not occupying the new apartments who may wish us to help in securing living quarters.

Prof. John R. Sampey will return from his

South American trip in October. I expect to return from my European trip early in November. We will, of course, take up our regular class work at that time.

Dr. A. T. Robertson will act as President of the Seminary during my absence.

The outlook is very bright for a fine session of the Seminary. We shall be glad to hear from any young men who are interested in a theological course, and shall be glad to help them in any way in our power.

E. Y. MULLINS,
President.

DIVINE CHRIST

If Jesus Christ was not the only begotten Son of God then he was the greatest impostor that the world has ever known. If he did not fulfill every claim that he made, then he is the bastard, illegitimate offspring of a fallen Jewish woman. You may say that is too strong language to be used in reference to the Saviour—but let me say right here that the time for soothing terms and adjectives that tickle the ears has passed and we must face the issue clearly and without a flinch. We cannot afford to sidetrack the proposition, fight harder. It is either true or false and the because to compromise the truth is to make the fence in the middle is not there. The theory of a "Human Christ" is spreading likewildfire and leaving a smouldering path of ruin in its wake. The so-called men of intelligence(?) (note the question mark) are filling the minds of the young lives of our country with this tommyrot and yet some of the good Baptist of our country are indifferent to the situation. Some have even said "Oh, why bother with non-essentials?" But, brother, let me tell you something right here—The Divinity of Christ is NOT a non-essential. It is decidedly an essential—and very much so. Without a Divine Christ we are worshipping a dead bastard; without a Divine Christ your mother and my mother served and loved a social outcast. Apart from the immaculate conception we have no Saviour.

Talk to me about your puny, effeminate, sissy, Christ—and that is most people's conception of him—I don't believe he was any such character! Living a life without sin he could not have had the ravages of sin upon his body; working in the carpenter's shop with his father he must have had a strong and healthy body. I believe he grew to be a fine specimen of strength and power.

Brother, you can go around skinning up your family tree chasing coons, monkeys, jackasses and the like—but give to me a God-created world and a God begotten Christ—or else take the whole scheme and bury it in the deepest sea.

JOHN W. SPROLES.

Brother E. H. Marriner accepts the call to First Church, Hattiesburg, and all are happy.

Mr. and Mrs. Stanley Armstrong—evangelistic singers and workers—closed a gracious meeting at Grandview, Tex., with pastor D. M. Joslin. There were about 75 additions.

Mr. and Mrs. Armstrong are now attending the Winona Lake Bible Conference. Their next engagement is at Crowell, Texas, September 5th.

Being a bit lonesome the other night and hearing a good deal of racket on Mississippi College Campus we wandered over to see what all the fuss was about, to find that the work of building the new \$150,000 dormitory was going on under the electric lights. Men in dishabille were toiling and sweating to push the work forward. They may not have the building complete by the opening of the new session, but they are making good progress. Chrestman Hall is a big one and 200 boys will be housed in it. The session opens September 15, and Hillman College begins at the same time.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

SYSTEMATIC AND PROPORTIONATE GIVING VERSUS OTHER METHODS.

There is still need for a deal of teaching today on the problem of church finance. There is a growing feeling on the part of some, which will not down with the lapse of years, but, on the contrary, gains strength and momentum. That feeling is this: That, all methods for raising money for Kingdom purposes, except by proportionate giving, and free-will offerings are unscriptural.

The argument for tithing is gaining ground, and our people are going to accept the Bible plan in a larger way in the future, and cease resorting to so many questionable ways of raising money, with which to carry on the work of the Lord.

You will note that the subject of this article is: Systematic and Proportionate Giving Versus Other Methods. I mention a few methods that are being used by some of our churches because they do not feel able to finance their work without the additional aid that comes through such channels. There is the bazaar, the box supper, the candy pulling contest, ice cream supper, pie supper, rummage sale, et al, without end.

Now let me say that I have no objection to any of the above things mentioned so long as they are kept in their proper sphere—the purely social—but we should never resort to such methods in financing the Kingdom. It belittles the church and cheapens its standing in the community; weakens its influence with those whom it is seeking to reach, and brings the only divine institution in this world into disrepute and contempt. There is a better way to finance the church. There is a scriptural way, which is as far above the above mentioned ones as the heavens are above the earth. That way is for every individual member of all our churches to contribute, as God has prospered them, on the first day of the week to their local church.

The strongest argument that can be brought against socials and suppers used in place of voluntary giving is that the substitute destroys the spirit of real liberality, and takes away the joyfulness of the happy, hilarious giver, of which the scriptures speak. The argument for the tithe, when studied in the light of God's Word, is unquestioned, and when all our people begin to practice and to give not less than a tithe for the support of all Kingdom work the churches will have enough, and more than is needed, to carry on all Kingdom enterprises. If we will spend as much time in vigorously canvassing our people for God and his work as we spend in making preparation for the socials we would accomplish far more in material results, and the spiritual blessings would abound without measure.

Is it not true that the churches which have shown the greatest decay of the giving spirit and the greatest laxity as to their debts and financial obligations have been churches that have resorted to cheap unscriptural methods to carry on their work?

There is a feeling on the part of many people, good people too, that the money question ought to be kept in the background in our preaching and teaching. They insist that we should keep the money question out of sight. I beg to differ with all who contend for this. Giving is not something to be hidden away as though it were a thing of which to be ashamed. There is nothing to be ashamed of in regard to giving except not giving. On the contrary, the opportunity to give is to be emphasized from the pulpit and

in all our teaching. This is the only way we will ever be able to bring our people to see and to accept this glorious truth. It is one of the Christian graces, and is more blessed than receiving. It is a divine, an exalted, a God-endowed, a God-commanded, glorious privilege to give. It is one of God's most highly honored means of grace; for the most splendid promise in the whole Bible in regard to a downpour of blessings is connected with the command regulating an outpour of giving. The subject of giving must be thoroughly and courageously exploited from our pulpits, and our people must be made to feel that singing, praying, Bible reading and giving go together. Someone has said, "That songs often need to be qualified with a silver dollar, and prayers need to be bolstered with a five dollar bill." Is it not true that many of our prayers will never reach heaven except as they have the help of our money? For instance: We pray, Lord raise up more missionaries for China, for Japan, for our own beloved land. How can such prayers be answered except as we respond to the call for the necessary means with which to support those whom we have asked the Lord to call? Oftentimes we pray for the Lord to call, but say no to his call for the necessary means to support the called. Such prayers never reach the throne of grace. We must be willing to reinforce our prayers with our means, and this should be done systematically, proportionately, weekly. It should be in accord with the Word of God and on the basis of the tithe, and not by haphazard, unscriptural methods.

Let me say in closing this article that I am not against legitimate methods which are sometimes used as a means of finance in our churches. Our W. M. U. workers have wrought nobly and worthily by meeting together for an afternoon and engaging in some kind of wholesome work, the proceeds of which go to the support of the kingdom. This method is far from being unscriptural because we have on record the history of one Dorcas, who, with her needle, served nobly.

Let us make all the money we can by every legitimate means, and see to it that at least a tenth of it is consecrated to the Lord, and let us cease resorting to unscriptural ways to support the kingdom work.

OPENING NINTH SESSION THE BAPTIST BIBLE INSTITUTE.

The ninth session of the Baptist Bible Institute will begin the morning of September 14th. Indications are that this will be the greatest session in the history of the institution. Students are coming from all of the southern and several of the northern states as well as a few from foreign countries. All available space in the dormitories and married-student apartments will have been reserved several days before the opening, although every effort will be made to locate all students who come.

President DeMent, who has served as Dean of the Summer School of Theology of the Southern Baptist Assembly, has been enjoying a well-earned vacation for the past few weeks in the mountains at Ridgecrest, N. C. The faculty and student body greatly rejoice in his rapid recovery and return to New Orleans. He will conduct the opening chapel service at ten-thirty a. m., September 14th, in Managan Chapel. Prof. E. O. Sellers, Head of the Department of Gospel Music, will deliver the opening address in the evening of the same day.

L. G. CLEVERDON.

Mississippi Woman's Missionary Union

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 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
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WEEK OF PRAYER PROGRAMS FOR STATE MISSIONS.

September 27, October 1, 1926.

The general subject for study during this week of Prayer is: MISSISSIPPI'S DENOMINATIONAL ASSETS.

Copies of the programs have been sent to every B. W. M. U. Organization in the State. If you failed to receive yours please let us know. Before assigning the programs please read carefully the following SUGGESTIONS: Programs for the W. M. S. include one for each day, beginning Monday and closing Friday. Each society is requested to use each program, even though each day may not be given to the prayer service. They can be combined when necessary.

Information for each talk called for may be found in the leaflet, "The Tithe—God's Law," by Mrs. Carter Wright. A copy is sent with each program. Should you need more copies send to the State W. M. U. Office.

Very splendid programs are being sent to each Auxiliary—Y. W. A., G. A., R. A., and Sunbeam Band. It is urged that each of these Programs be carried out in full, even though your church has not each of these Organizations. The choice of time for these programs is left entirely with local societies.

Envelopes for collections may be obtained by writing to Dr. R. B. Gunter's office. Alabaster of Tithing Boxes may be used instead of envelopes, and serve a more helpful purpose. These may be secured from W. M. U. State Headquarters. Each organization is earnestly requested to look after the collection, taking it each prayer service, or setting one special service for this.

Above all else, let us remember that this Week for which this program is prepared is a WEEK OF PRAYER. . . Let us not fail to PRAY.

SUGGESTED LEAFLETS—Supplement to Program.

OCTOBER—Graded W. M. U.

	Cents.
Making Dreams Come True.....	3
The Contribution of W. M. U. to Religious Education Program of the Denomination.....	4
Stewardship of Our Young People.....	3
Christine's Home-Coming.....	4
Give Us a Chance (Exercise by Boys and Girls).....	3
Perrota's Message to Miss Y. W. A. (a Simple Pageant).....	6
Seeing the Unseen with W. M. U. (A Pageant Poster Illustration Y. W. A. Watchword.....	15
for All the Organizations).....	15
Organization Hymn for Each Grade (Words and Music).....	2

"ROYAL SERVICE" PROGRAMS FOR SEPTEMBER.

Our mails have been rather large this past week. It is with genuine pleasure we speak of this, because so many of the letters ask for leaflets concernig the Programs on Personal Service. It is fine to realize how many of our sisters are looking ahead and preparing for the programs.

We have sent leaflets to all who have asked for them. The programs as given in ROYAL

SERVICE are so complete that many doubtless realize they have a bountiful supply of information right there. After careful and prayerful study this month, I am convinced that "A certain mystery which seems to surround the very expression 'Personal Service.'" will have been cleared up.

Several letters have asked for copies of the "Personal Service Calendar." A careful reading of pages 17 and 18 will show each of us how to prepare our own calendar. The outline given is merely suggestive. But the suggestions are fine. However, our Committee after taking a thorough survey of our community, may decide that it is wise to arrange our calendar differently. It is here urged that each society adopt this plan for "The Year around in Personal Service."

Letters from Missionaries.

Some one asks why we have given so much space this past month to lengthy letters from missionaries.

We all need the information given in those letters. We need the feeling of intimacy with our far away sisters that is expressed in each of those letters. We can add much inspiration to our Weeks of Prayer programs by saving those letters and reading them as occasion presents.

We have not printed nearly all letters that we have wanted to share with the sisters. There are two from Pearl Caldwell that should have been shared. She sails from Van Couver on September 16th., back to her beloved field. Carrie Hooker Chiles Rowe, has a letter that you would enjoy. Indeed I wish every one of you could have been in my little home the other evening when she, her husband and three children stepped in for just about twenty minutes; but all that was said by her and her good husband would make mighty fine reading. They had come 1900 miles in their car, and were so tired; but so happy and so grateful that they were well, and—after disposing of the precious children—were all set to return to Japan. They sail from San Francisco on September 28th. Then there are several letters from Elizabeth Kethley that should have been passed on. Lack of space has held up these, and others; also a fear of criticism let us give space to missionaries that home folks wanted. It is not easy always to decide on what is the greatest good for the greatest number. Let us pray for our Page and our Editor.

MISSION STUDY INSTITUTE.

Possibly the greatest day the B. W. M. U. of Riverside Association has ever had was August 26th when they put on their first Mission Study Institute in Clarksdale Club House on Beautiful Moon Lake.

At ten o'clock the meeting was called to order by Mrs. F. G. Hightower of Tunica, Association Mission Study Chairman. The interest manifested in the work was evident by the presence of 80 women representing practically every church in the association, as well as a number of interested women from other sections of the State.

The presence of Bro. Ira Eavenson and family of China, and his closing remarks added greatly to the spirit of the meeting.

The text book used for the day was "Gospel Triumphs in Argentina and Chile." It was taught by Mrs. W. Y. Quisenberry of Clinton, whose extensive travels on Foreign Mission fields added materially to her helpful presentation of the theme.

Too much credit cannot be given to Mrs. James A. Martin, Jr., of Clarksdale, B. W. M. U. Superintendent of the Association; and to Mrs. Hightower for the success of the day.

Mrs. Hightower is also Mission Study Leader for District Two, and it is largely through her leadership that the wide spread interest in Mission Study has been brought about.

A delightful lunch was served at the noon hour in the dining hall of the Club House.

So far as is known this was the first Institute of the kind in the State; and those present unanimously voted to make it an annual affair. And in as much as this experiment proved to be such a glorious success it is hoped that other associations which have not done so will hold like meetings, especially since meetings of this kind are essential to the attainment of the Standard of Excellence of the associations. The day was not only pleasantly but profitably spent and all left with grateful hearts to those who made the day a success; and to the world's Greatest Teacher whose Divine leadership was felt throughout the entire day.

MRS. JNO. F. MEASELLS.

Many conversions are reported as a result of Dr. J. R. Sampey's preaching while on his evangelistic tour of Brazil.

The Baptist Standard speaks out in meeting about the refusal of Mrs. Ferguson to resign as Governor of Texas after promising to do so and calls on all good citizens to restore the prestige and credit of Texas by electing Dan Moody.

The great French Commander, Field Marshall Foch in a recent interview prophesied another great war in a few years time. He does not wish war, but he thinks it will be difficult to avoid it, and that it will be utterly destructive of civilization.

F. W. Norwood, an Australian who is now minister of the famous City Temple in London, has made a crusade throughout England against war. He has more recently made a tour of the chief cities in America on the same mission. He was with the Australian troops in the world war.

A prominent banker under indictment for wrecking the bank is defended by his wife on the plea of insanity. She gives as proof of his insanity that he doesn't believe in the existence of God. That will come nearer holding good than some expert alienist testimony we have heard of.

Maybe the world is changing. Baron Fredrick Von Krupp, young German nobleman who has spent two years at Harvard, said recently that when he assumes control of the Krupp Plant at Essen, Germany there will be no more guns manufactured, for he doesn't believe in war.

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

BAPTIST CAMP

Last week there was held at Camp Henry Pratt in Lowndes county, a camp for the Baptists of that section. The B. Y. P. U. secretary was invited to be a member of the faculty and accepted. This little write-up is to express an appreciation for the experience and to say a word in behalf of this kind of a meeting for our people.

It was a most delightful week spent on the banks of the Tombigbee river, an old historic spot where the Indians of long ago used to have a great camp or trading post. It is a beautiful place with a wonderful overflowing well right in the center of the camp. The Y. M. C. A. of Columbus operate the camp, giving different organizations through the summer camp privileges at the small cost of \$1.00 a day which includes eats and sleeping quarters with all other privileges.

There were about two hundred registered for the week, some coming for only a day, some for maybe a day and night or two days, and a nice crowd there for the entire week. It was simply a Baptist assembly such as we have on the coast except on a smaller scale in some respects, but no smaller in other respects.

We had a splendid schedule, rising bugle call at 6:30, morning watch at 6:45; breakfast at 7:00, song and praise service at 7:30; class work 8 to 12; dinner at 12; supper at 6:00; social hour at 7:00; inspiration hour at 8:00. One outstanding feature of the camp was the work of Mrs. Paul White, of Rome, Ga., who conducted a class in the book "Today's Supreme Challenge to 'America.'" Another interesting hour was the "How" hour, three conferences, one on "How to make posters," conducted by Miss Von Hagen, of Columbus; another on "How to Plan and Conduct Socials," led by Miss Sheppard, of Richton; another, "How to Make Your Music Count for the Most in Your Church," led by Mr. Compere, of Richton. Other classes in our regular study course books were held, the afternoon were open to recreation which consisted of swimming, boating, sleeping, swinging, and other games. The congenial fellowship marked the camp as meaning a great deal. We feel that this is a fine way of bringing into the closest co-operation the churches of the state, and therefore suggest this as a very fine thing for different sections of the state to develop. The "CAMP" idea has gotten into the thinking of our folks and especially the young people, and we as Baptists might as well capitalize on it as any one. Everybody wants a week off, and most everybody gets a week off and this makes it possible for them to get a week at a very small cost with religious influences.

PLAN A CAMP FOR NEXT YEAR.

BELZONI ORGANIZES SENIOR UNION

We are glad to announce the organization of a senior B. Y. P. U. at Belzoni. A letter from Mrs. C. S. Winn tells of the organization and we wish for them the very best kind of success, hoping that we may be able at the close of their first quarter to enroll them as one of our A-1 unions.

TWO NEW ASSOCIATIONAL B. Y. P. U.'S

Mr. W. A. Talbert, President of the Jackson City P. Y. P. U. went to a meeting of the B. Y. P. U.'s of Rankin county the fifth Sunday in August and helped in perfecting the organization of the Rankin County Associational B. Y. P. U. The following are the officers elected: President, Miss Jeanette Singletary; vice-president, Miss Laura Weathersby; chorister, Mr. W. H. Maulding; district chairman or vice-presidents, Mr. Buford Pierce, Miss Erma Meyers, Mrs. J. C. Searcey, Miss Myrtle Smith; junior leader, Miss Muriel Puckett; intermediate leader, Mrs. Beasley; secretary and treasurer, Miss Beatrice White. The time for the next meeting was set for fifth Sunday in January at Florence.

Miss Annie Averett, summer B. Y. P. U. worker in Jackson county, called a meeting of all the B. Y. P. U.'s of the county for a meeting on the fifth Sunday of August and organized an Associational B. Y. P. U. with the following officers: President, Mr. Joe Rogers; vice-president, Mr. K. R. Simmons and Miss Ora Ezell; junior-intermediate leader, Mrs. J. S. Abbey; secretary-treasurer, Mr. Morris Hulbert; chorister, Rev. S. J. Rhodes.

EAST MOSS POINT

We had a grand program Sunday night, August 29th, the topic being "The Negro at Home and Abroad" and was carried out at a "Campfire program." Each member that was on the program gave their part in a splendid way. We are very proud of our membership and especially our president, Miss Hazel Rhodes.

Mrs. K. R. Simmons,
Corresponding Secretary.

Mr. Auber J. Wilds,
Oxford, Miss.

Whereas Miss Robinson was sent by you to the Phalti Baptist church Jeff Davis county to conduct a B. Y. P. U. Institute and Training School, and

Whereas, Miss Robinson has greatly endeared herself to the

church, its community and especially to the young people, because of her ability, sweet spirited temperament and untiring effort. Be it resolved,

I. That Phalti Baptist church expresses to Auber J. Wilds, the state Mission Board and the Sunday School board, our appreciation for her services rendered, and

II. That we put our stamp of approval upon the type of work done by her, and

III. That a copy of these resolutions be sent to Auber J. Wilds.

Done by the church in conference.
August 15, 1926.

L. J. Roberts,

Moderator Pro. Tem.

H. D. Booth, Clerk.

JEFF DAVIS COUNTY B. Y. P. U. CONVENTION.

The Jeff Davis County B. Y. P. U. Convention held its annual meeting with Carson church on the 29th at 10:00 a. m. Bro. R. C. Puckett of Bassfield the president called the meeting to order, and eleven B. Y. P. U.'s, reported. The following program was rendered. Rev. J. B. Quinn of Prentiss conducted the devotional. He read Matt. 4:19. 20:20-26 and used as his subject, "Paying the price of training for service." Miss Lozelle Halbert of Clem, and Mr. Olin Holland of Bassfield made splendid talks on "How a good B. Y. P. U. strengthens the church." Mr. Robert Lee of Whitesand, discussed the subject, "One hundred percent loyalty to my Union, my church and my denomination." The value of the work of a good secretary was discussed by Miss Florence Buckley of Prentiss. Miss Wilma Jones gave a good talk on applying my training. Miss Willie Jones Harper of Prentiss discussed the 8 point record system. The president Bro. Puckett emphasized the importance of organizing a B. Y. P. U. in every church in the county.

One of the most interesting features of the day's program was a demonstration of a weekly B. Y. P. U. meeting, given by the Carson B. Y. P. U. led by Miss Mary Izard. The convention was well attended and quite interesting from the beginning to the end. We had no State workers. Had the promise of two, but they failed to show up. In fact we seldom see any of our State workers over this way. We take it that they have great confidence in us and know that we will do it just right. We are blessed with fine home talent and can and do put over our programs in a great way. So, we will let the State workers go where they are most needed. But we would enjoy a visit occasionally from some of the brethren. The convention adjourned to meet one year hence with Phalti church in the northern part of the county.

One who was present.

RESOLUTIONS IN BEHALF OF REV. W. P. DAVIS.

While assembled for the eleven o'clock service at the First Baptist Church, Columbus, Miss., August 29, 1926, the following resolutions were

Back Home

BACK FROM VACATION

make it a point to communicate with your book store right away. Make it your headquarters for everything in good books.

Delve Deeply into Books This Fall and Winter

Equipped with a national book dictionary, we can locate for you any book in print we may not have in stock.

If not privileged to visit us personally, write for catalogs.

DESCRIPTIVE BOOK CATALOG
SUMMER BOOK CATALOG
CATALOG OF CHURCH SUPPLIES

We're here to serve every Baptist in the state. Afford us that opportunity and put us to the test.

Gratefully and expectantly.

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Ave., N., NASHVILLE, TENN.

offered and unanimously adopted;

Rev. W. P. Davis who has supplied for this Church during the month of August in the absence of the pastor, has conducted himself in such a way as to win the admiration of our membership and congregation. He has been faithful in every department of the work, has preached some of the most inspirational sermons we have heard. He has not failed to tell us of our faults and shortcomings and in a brotherly way gave us some wholesome advice and good suggestions.

Bro. Davis has a most lovable personality, has the spirit of the Master in all that he does and says and has been a genuine pleasure and help to our entire Church.

This young man has a great future, and we cheerfully recommend him to any church that needs a Godly pastor or for any evangelistic services.

It is ordered by our Church that this word of commendation be sent to the Baptist Record for publication, and a copy furnished Rev. W. P. Davis, New Albany, Miss.

W. N. PUCKETT,
PAUL JACOB,
H. H. McCLANAHAN,
Committee.

Tootsie: "What does your papa do?"

Wootsie: "He is a horse-doctor."

Tootsie: "Then I guess I'd better not play with you. I'm afraid you don't belong to our set."

Wootsie: "I don't see why. What does your papa do?"

Tootsie: "He's a veterinary surgeon."

"I wonder how Lot felt when he looked around and saw that his wife was turned to a pillar of salt."

"I guess he thought it was a good time to shake her."—Exchange.

Sunday School Department

SUNDAY SCHOOL LESSON

September 13, 1926

R. A. Venable

Gifts for the Tabernacle (Exodus 35:20-29).

GOLDEN TEXT: Honor Jehovah with the substance, and with the first fruits of all thine increase, (Prov. 3:9).

Introduction.

The order for the construction of the Tabernacle seems to have been issued before the tragic outburst of idolatry in making the golden calf. That tragic episode delayed the execution of the divine order. The tabernacle was a portable tent of large dimensions, of costly material, the pattern of which was shown to Moses on the mount. The construction of the tabernacle was committed to Bezaleel, whose skill and wisdom as a builder were the direct gift of God. The cost of erecting the expensive and sacred structure was borne by the free will offering of the people. The purpose of the tabernacle was to represent God as resident among people, whom he had engaged to deliver from the bondage of Egypt. Its purpose determined its location in the midst of the camp. The tabernacle consisted of an outer court, a holy place and a most holy place. These had their respective functions. The outer court was inclosed with curtains, the entrance into which was to the east, facing the entrance into the holy place. In the outer court was located the altar of burnt offering and the laver for the purification of the priest. The best brief description of the holy, and the most holy place, is found in Hebrews 9:2-5. "For there was a tabernacle prepared, the first wherein were the candlestick and the table and the show bread, which is called the holy place. And after the second veil, the tabernacle which was called the holy of holies, having a golden altar of incense, and the ark of the covenant overlaid round about with gold wherein was a golden pot holding the manna and Aaron's rod that budded and the tables of the covenant; and above the cherubim of glory overshadowing the mercy seat." According to the writer of Hebrews, all these had their symbolic import, of which he did not take the time to explain. Dr. J. R. Miller speaks of these symbolisms in the following language, which may be of interest to those who have a penchant for types, shadows and symbols. "The tabernacle was a type or illustration of Christ. God dwelt in a tent in the midst of his people. When Christ came he was the word, God himself, dwelling not in a tent, but human flesh. There is an evident allusion to this first tabernacle in the words of the writer of the fourth gospel. 'The word became flesh and dwelt, tabernacled among

us. We do not need the symbol any more, since we have the reality. The tabernacle also showed the way of access to God. There the people came with their sacrifices and offering, their prayers, their needs and sorrows, finding answer and help. The tabernacle also taught God's holiness, for none but the priest was permitted to enter it. We can come to God only through Jesus Christ, our High Priest. None can come to the father but by me."

Dr. Westcott gives the three-fold purpose of the tabernacle. "Taking then the three general titles of the tabernacle, we see that the structure was held to represent provisionally in a sensible form three truths: (a) the presence of God with men; (b) His righteousness; (c) His converseableness. If now we consider the account of the building and the arrangement of the tabernacle, we shall recognize that it was fitted to convey most impressively the three lessons which it embodied." (Hebrews—pages 235-36). But our lesson is not a study of the character and purpose of the tabernacle, but of the gifts of the people for the erection of this tent of meeting and dwelling of the divine presence within the camp of Israel.

1. "And all the congregations of the children of Israel departed from the presence of Moses. And they came everyone whose heart stirred him up and everyone whom the spirit made willing, and brought Jehovah's offering, for the work of the tent of meeting and for all the service thereof and for the holy garments." (Verses 20-21). In a general convocation of the people, (Ex. 35:1-19). Moses had laid before them the urgent necessity for liberal giving for the erection of the tabernacle, and its equipment. The details are specific, and no expense is to be spared. The cost was to be provided for out of the free and abundant offerings of the people.

At the close of Moses' address the people were stirred and everyone departed with the cherished purpose to respond to the demands of their leader. There were no shirkers and no jerkers, but everyone rose to the high level of his privilege and his duty with an abiding purpose to honor Jehovah with gifts of such munificence as the need required. The demand was great, but their willingness to give was greater. They were Jehovah's people and their material possessions were Jehovah's also.

2. "And they came, both men and woman, as many as were willing hearted, and brought, brooches and earrings and signet rings and armlets and jewels of gold; even every man that offered an offering of gold unto Jehovah. And every man with whom was found blue and purple and scarlet and fine linen, and goat's hair and ram's skins dyed red, and

seal skins, brought them. Everyone that did offer an offering of silver and brass brought Jehovah's offering and every man with whom was found acacia wood for any work of the service brought it." (Verses 22-24.)

The munificence of these offerings command our wonder and our admiration. They furnish an example of liberal giving, which put to shame the parsimonious spirit of all time. The number of contributors of both men and women, the variety and richness of their gifts and the spirit which prompted them come forth out of the camp of Israel to admonish God's 'people of all time, to rise to the heights of a great duty and a great privilege in meeting God's call and the world's need. The need of the matchless undertaking measured the character and the extent of their liberality.

3. And all the women that were wise-hearted did spin with their hands and brought that which they had spun, the blue, the purple and the scarlet and the fine linen. And all the women, whose hearts stirred them up in wisdom spun the goats' hair, and the rulers brought the onyx stones to be set for the ephod, and for the breast plate; and the spice and the oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a free will offering unto Jehovah, every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses." Verses 25-29.

If the erection of the sacred structure exhausted what they had in hand, the women gave their time, skill and labor to the task of making the needed fabrics that the tent of meeting might be carried through to completion, according to the heavenly pattern shown Moses in the mount. The Lord's work demands our material holdings, our time, our labor and our skill in carrying forth his work in the world.

The rulers gave the precious stones for the priestly garments, the oils for lighting of the sanctuary, and for the anointing of the priests; they gave the spices and the sweet incense that the daily ministration within the tabernacle might express to the full the lessons of types, shadows and symbolism, forecasting the spiritual realities of a coming day.

All these munificent and variety of gifts were the expressions of willing hearts, stirred to action, a great vision, the pressure of a great duty and inspired by lofty conception of a great privilege. By their joyous liberality they built that majestic center of worship, a symbol of Jehovah's presence with them, his approachableness, the majesty of his holiness and his unceasing care and guidance.

SUNFLOWER PLANTATION MEETING

It was the writer's privilege to be with Bro. J. E. Goar and his good people of Sunflower Plantation Baptist church, Sunflower county, in a meeting the first Sunday in

August. The meeting continued for ten days, closing out August 11th, at the water. I had to go away for another meeting after the services on Saturday night of the first week.

The church was greatly revived and they are planning on doing greater things in the future. They are ready to sail out to sea and stem the tides, be they ever so rough. There were 95 additions to the church, 36 for baptism and 59 by letter. Brother Goar is one of the hardest workers I have ever been with in a meeting. He is an excellent pastor and a good organizer. Everything was in readiness for a meeting due to the diligent and faithful work of the pastor. Under his leadership there have been over two hundred added to the church since he took charge a little over a year ago.

Brother Goar has a great field of work with many opportunities, and he is wide awake to all of his opportunities and he is lining up a great force to honor and glorify his Savior.

I enjoyed a hard week's work with them, and I shall never forget the many kindnesses shown me by the pastor and the good people. The church or churches fortunate enough to get Brother Goar for their pastor will have in him a faithful servant, one who is always on the lookout for opportunities to develop his people. I ask that we remember them in our prayers.

W. A. Williams,
Skene, Miss.

Judge—What have you to say for yourself?

Prisoner—I say I wish I was in a place where there are no traffic cops.

Judge—Granted, 30 days.

A Westerner came to New York. He was strolling along the White Light district on Broadway when he came face to face with a hold-up man. "Give me your money—or I'll blow out your brains!" whispered the hold-up man. "Blow away!" shouted the Westerner. "You can live in New York without brains—but you can't without money!"—Success.

Dr. John J. Wicker sailed on June 14th on the S. S. Braga, in charge of a large Christian cruise to Palestine, Egypt and Europe.

The Wicker Tours have secured the S. S. Sinai for their next summer's cruise, which will sail about June 20th, 1927; and for anyone contemplating a visit to the Holy Land under the best auspices this should be welcome news.

A negro who had an injured head entered a doctor's office.

"Hello, Sam! Got cut again, I see."

"Yes, sah! I done got carved up with a razor, doc."

"Why don't you keep out of had company?" asked the physician, after he had dressed the wound.

"Deed, I'd like to, doc, but I ain't got 'nuff money to git a divorce."

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ARM

Our annual revival began at Arm, Baptist church on August 8 and continued through Friday 13th. Rev. W. A. Greene, of Meadville, did the preaching, and it is useless for me to say that he did it well, for all who know him know that Brother Greene doesn't do things by halves, for the Lord, but puts his whole self into the service. I wish to say this much however, that Greene is positive, pungent and sound in his doctrine.

Brother Greene is also a man possessed with a wonderful magnetic power. We had the largest congregations through the entire week that was ever known to attend a revival at Arm.

Now I had never been in a meeting with Brother Greene before, but I soon learned to love him, both as a man and a brother preacher, so I soon learned to call him Slick, and he called me Linton, not because of the lack of reverence one for the other did we thus address each other, but because of that strong tie of brotherly love and fond affection.

Slick's messages were all plain and to the point. The people were so much in love with him and his style of preaching until there was a move put on foot during the meeting to have a union meeting next year, that is four Baptist churches unite in one great revival and have Brother Greene preach for us ten days or two weeks. Now the writer is praying that the movement may be in accord with the Master's will and that we can have such meeting.

Dear readers listen. During the week as I labored with Slick in the Lord's vineyard, I discovered a secret in his life that accounts for his drawing great crowds (1) he is a lover of lost souls, therefore he so arranges his sermons as to stir the hearts of both saint and sinner. (2) I never knew a man to be more in prayer than he. During the meeting the weather was very threatening and we would go aside to talk to our Lord together before each service and Green would pray that it wouldn't rain and that we might have an overflowing crowd and the Lord honored and answered our prayers. We were only rained out one service during the week.

Some visible results (1) the interest was at high pitch from the beginning and continued to grow from service to service. Christians were never more often reminded of their duty to their God, and fellowmen than they were at Arm, and sinners nowhere ever had the gospel preached to them plainer than Brother Greene preached it. (2) We had 14 accessions to the church, nine for baptism and by letter, I believe is the number. The church was lifted to a high pitch spiritually speaking and brethren pray that we may remain on the mountain peak and be busy in the Master's vineyard, that we may be soul winners for Christ our Lord. The writer earnestly solicits the prayer of all

God's children and the Lord be praised for these great revivals.

Yours in the Master's work,
A. J. Linton.

BUSH MEETING

This church is called Strong River and is the oldest in Simpson county. W. R. Bryant is the pastor and is well liked by the people. The meeting ran for six days and 13 were added to the church. One man came back to the church who had been excluded from the church 40 years. Several preachers have gone out from this old church to bless the world.

NEW AUGUSTA MEETING

This place is the county seat of Perry county and is a beautiful little place. Jack Cranford is the shepherd of this flock and he is in truth and deed a shepherd. He has the shepherd heart and all the qualifications necessary to be a good shepherd. This meeting ran eight days and resulted in the church being revived and twenty-two baptised into the fellowship of the church. Three thousand dollars was raised at the close of the meeting as a nucleus with which to begin a new church building that is greatly needed. I have not found a finer class of people anywhere than at this place. One fine thing I noticed was that the young people are devoted to the church in the place of things of the world.

I begin a meeting next Sunday at Leakesville.

Chas. C. Jones.

GRATEFUL

Dear Editor:

Please allow me space for a card of thanks. I have been afflicted all the summer and I wrote my old pastor, M. J. Derrick, of Vicksburg, Miss., and he did the noble thing and wrote a note of it with some splendid words of commendation to the Record. In a few days many of my old Christian friends saw it, and sent to my relief of their substance, some societies and some individuals.

Now, dear Christians, I want to thank everyone of you, and thank God for the sweet Christian spirit of love that prompted it. This proves the sincerity of your love. And it is a matter of sowing and reaping. I labored like Paul working with my own hands to support myself and family while I preached the gospel to you, laboring night and day, and now I am old and afflicted and your care for me is flourishing. Oh, I thank you and thank God for you.

Some will want to know what is the nature of my affliction. The doctor said it was a leaking heart. There hasn't been but little pain connected with it, and no fever, but my strength is all gone. I am gaining a little, but my doctor said it would take a long rest and some treatment, and I might be well again, but I would have to have quiet and rest for a long time. I have a nice little crop if I could get it gathered, but

it is next to impossible to hire in this country. I am taking my first vacation in all my life in the midst of all this waste and responsibility and great need. My wife and two little girls are doing all they can, but it is but little.

Your old afflicted servant,
J. A. Johnson,
Hattiesburg, Miss., (R.5.)

SOME MEETINGS.

On Saturday night before the third Sunday in July our meeting began at Jupiter, Simpson County. Rev. W. S. Landrum did the preaching, and that is saying that it was well done. Bro. Landrum is truly God's man, and a great preacher. The church was greatly benefitted and three were added to the membership by baptism.

Our meeting at Ebenezer, Holmes County, began the following Sunday. Rev. Frank Collins, formerly of Tennessee, now pastor at Pickens, did the preaching, and how these Tennessee boys can preach. We have two of them in Holmes County now, Frank at Pickens and Dr. Martin at Lexington, both number among the salt of the earth. Had a good meeting at Ebenezer. No additions, but the church was greatly edified.

On the first Sunday in August our meeting began at Rocky Springs, Yazoo County. Brother Collins also did the preaching here. This is a fine old community with oodles of folks, and how they did come to church. Sometimes four or five hundred strong. And, Oh! how Collins did preach. The Spirit was here in mighty power. Seventeen came into the church for baptism, and the church was greatly revived. On the last day of the meeting we added three fine brethren to the Board of Deacons.

On the second Sunday in August we began the meeting at Bethlehem Church (Nod), Yazoo County. Rev. Wallace from Morton, Scott County did the preaching. Brother Wallace is one of Mississippi's strong preachers, his is a constructive, lasting work. We had no additions here, but we feel that the church received a lasting benefit from the meeting.

On the whole, we feel that we have had a fine Summer's work, and pray that it may result in great good to the Master's cause.

E. G. EVANS, Pastor.

Editors have a bad time trying to find rhythm or reason in much of the "poetry" that is sent to them. But that needn't distress the poets immoderately, for lots of people are still trying to find out what Brown- ing was trying to say.

"Say, boss," cried a dark-skinned customer, rushing much perturbed into a store, "a no 'count boy has threatened mah life, Ah craves protection."

"How about a bullet-proof vest?" queried the man behind the counter. "Wuthless, plumb wuthless. Ain't yo got no razer-proof collahs?"

Different Matter

"So Casey pleaded not guilty to a charge of fightin'?"

"He did not!" retorted Mrs. Casey, proudly. "He pleaded not present."—American Legion Weekly.

"As I was going over the bridge the other day, I met Patsy O'Brien. I says, 'How are you?' 'Pretty well, thank you, Brady!' says he. 'Brady?' says I. 'That's not my name.' 'Faith,' says he, 'and mine's not O'Brien!' With that we looked again at each other, and sure enough it was nather of us!"

An English girl was present when this conundrum was asked: "How do you make a Maltese cross?" the answer of course being, "You pull its tail."

The English girl did not smile. Finally she said, "Well, of course, it's because I'm English and all that, but really I can not see any similarity between a Maltese cross and a pullet's tail."

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COMPLETELY NEW SUBURBAN HOME

"HE BROUGHT HIM."

Was Rev. Ben Cox' text Sunday morning. The two characters represented by "He" and "Him", "He" was Andrew, born in Bethsaida, a fisherman who was made one of the apostles. He together with Phillip, greeted the Greeks who came saying, "We would see Jesus." Tradition says that he was crucified on a cross formed like an X. From this we have what is called the "St Andrews Cross."

"Him," represents another disciple, Peter. First a disciple of Jesus, then a companion of Jesus, then an apostle. Peter, noted for ardor and earnestness, and courage; for vigor and impetuosity. Peter, appearing first on every list whether in Matthew, Mark, Luke or Acts. Peter, always named first when the chosen three are mentioned, Peter, James, and John. Peter, who seemed to be the natural spokesman of the others. Peter, who made the first record confession of Christ. Peter, to whom Jesus said, "Upon this rock I will build my church," not upon Peter personally, but on Christ, or Peter's confession of Christ. Peter, who seemed naturally to take the leadership in many respects. In moving to fill the ranks made vacant by Judas, in giving the message of the out-pouring of the Holy Spirit at Pentecost, in the healing of the lame man at the gate, in rebuking Ananias and Sapphira, in preaching the Gospel to the Jews in Acts, and to the Gentiles in Caesarea.

Little did Andrew realize what a wonderful work he was doing when he introduced Peter to Jesus. A preacher was disappointed and discouraged because there was only one convert in his meeting, but that convert proved to be Len. G. Broughton. Little did the illiterate shoemaker who preached in the Primitive Methodist church of Colechester Lane, London, on that snowy night, realize what he was doing for on that night there sat a young man near the door, a young man who had come in, not to hear the Gospel, but to get in out of the snowstorm, disgusted with the way the shoemaker was murdering the kings English at first, but later in the sermon, was led to Jesus. This man proved to be Chas. Haddon Spurgeon one of the world's greatest preachers.

The famous Dr. John Ryland preached one day, and in his notebook he made this entry, "I have baptized this day a poor journeyman shoemaker." And yet this shoemaker proved to be William Carey founder of the modern foreign mission movement.

On the street one day in Chicago, Harry Monroe, formerly a drunkard, was holding a meeting. When he gave the invitation for prayer, a young baseball player who was sitting on the curbstone, raised his hand. He accepted the invitation to follow the crowd to the Pacific Garden Mission, a place where I have had the pleasure of preaching several times. As far as I remember, I have never preached there to an audience when there were less than

a half dozen drunkards present. This young baseball player was converted during Harry Monroe's meeting. Harry Monroe had no idea that this young man was destined to be one of the world's greatest evangelists Billy Sunday, preaching to larger audiences than any man has ever preached to.

On a great steamship a scientist wrung his hands one day, because of the immense amount of power going to waste. We have cause for deep lament when we realize the great amount of power that is going to waste in our churches, because we do not fully realize the power of personal work. Henry Ward Beecher said late in his life that he had come to the conclusion that the greatest opportunity in the world was when one man the preacher, and one was the audience. We must not forget that Jesus preached one of His greatest sermons on the New Birth to one man, and on the Water of Life to a fallen woman. Not only is there a wonderful work to do in leading people to Jesus, but also in comforting people in distress. For a number of years, I have had great pleasure in sending little printed slips of sympathy to families in bereavement, and I find that all classes, old and young, rich and poor, appreciate this service.

I have on file in my office, letters of thanks from the Roosevelt's the Wilson's, the Harding's and the Coolidge's. In fact some of the promptest replies to come to me in answer to these little messages are from the White House. I said that the rich as well as the poor appreciate it. A number of years ago, the wife of John D. Rockefeller, who was then the richest man in the world, lay dying. He and his son sped across the country on the fastest trains that money could procure, but arrived too late. So grieved and chagrined were they, that they would not give up the body of their loved one for burial, until the police authorities compelled them to do so. I said to myself, they are very rich, but they need comfort, so I sent one of the little packages of poems. I promptly received from John D. Rockefeller Jr., a rather lengthy letter of thanks and appreciation.

At the Community Banquet, I sat next to a woman very prominent in civic affairs. On the other side of her was Bishop Smith of Nashville, a Catholic. She was telling him that about ten years ago, she attended the funeral of a friend, and that when I gave some of the poems to the family, she requested some herself for she was in deep trouble. She said "You never will know what those poems mean't to me. I have had them ten years, and expect to have them as long as I live."

A man prominent in business circles died in Memphis a few months ago. Although I was not personally acquainted with him, but I knew they were in trouble, and I sent the messages of comfort to the family. I was in Houston at the Southern Baptist Convention. Some of the members of the family came to my office and said to my secretary, "Dr.

Cox will never know how much those little poems mean't to us." I think they are wonderful. They requested a number of tracts, and left some money to buy more for distribution. They said the little messages came to them at the breakfast table the morning of the funeral.

One of the most inviting and most neglected fields of usefulness, is the field of personal work.

MARRIED STUDENTS AT LOUISVILLE TO HAVE APARTMENTS

(Chas. F. Leek.)

One of the two apartment houses for married students at the Southern Baptist Theological Seminary will be ready for occupancy by September 21st., the day the session opens. This is the house with the larger apartments for students with children.

The apartment house with smaller suites of rooms for couples with but one child or no children will be completed shortly after the above date and in the meantime the Seminary will accommodate those who have engaged apartments in this building in one section of the dormitory. Under these temporary arrangements the married occupants of the dormitory will board in the regular dining hall.

The two apartment houses will take care of ninety-three student-families.

Almost everyone of these is spoken for and the Seminary is securing a list of apartments in the beautiful and desirable Crescent Hill residential section which surrounds the campus, for other married students. In recent years the Seminary has provided for about 150 married students in residences around the downtown location. This year and hereafter, the Seminary will house ninety-three families in its apartment houses and others under more favorable living and financial conditions in nearby suburban homes.

At a recent meeting of the Executive Committee of the Board of Trustees it was decided to name the two apartment houses, the larger one, Adoniram Judson Hall and the smaller one, Luther Rice Hall.

These two buildings are on the campus but face Godfrey Ave., and the residential section. They include for general use a social room, the Mullins Memorial Nursery, large lockers in the basement and also stationary laundry tubs. The kitchenette in each apartment is completely furnished to include a gas range and an ice box. A folding bed that fits the bed alcove is provided for the bedroom and the floors are covered in the center with in-laid battle ship linoleum. A play ground for the children is to be provided. These buildings form the east side of the Seminary quadrangle.

NEWTON.

On the evening of Sunday, August 29th., we had a very impressive service in the church at Newton. Our pastor brought a message on baptism, which the writer considers

the best he has ever heard. It was plain and simple; and yet so strong and forceful that even the most skeptical mind must have been convinced. After the preaching services one was received for baptism, making twenty-one candidates including those received during our meeting. Brother Greene administered the ordinance to these in a very humble and impressive way. To God be the glory for the salvation of these and ours the privilege and joy of training them in Christian service. E. A. PHILLIPS.

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By R. L. Breland

Coldwater Meeting.

Beginning Sunday, August 15th., and continuing until August 28th., Evangelist W. W. Kyzar and Singer Joe Canzoneri conducted a revival meeting at Coldwater Baptist church Neshoba County. The meeting was held in the school house, as this newly organized church has no house of worship yet. I am still serving this little church, but I could not be present for the first days of the meeting.

Coming in Saturday I found Rev. "Bill" and "Joe" hard at work and the revival fires were kindling. The folks were coming and some of the younger ones were finding the Lord. The older ones were thinking and the opposition was mad and trying to hinder the progress of the meeting; but praise the Lord!, the power of God was too much for the cohorts of evil. The evangelists just prayed, and the people prayed, and the gospel was preached with power—the old-time-gospel in the old-time way—and the victory came.

For years and years many of the older and most prominent men of the community held aloof from religion and from the church. They were not wicked men, but their influence was on the wrong side. The devil put every obstacle possible in the way, but on Friday night when the evangelistic services closed all but one of these prominent men, for whom the special interest and efforts of the meeting had been centered, had sur-

rendered and united with the church. The evangelists went away with sad hearts, but with a prayer on their lips for this one. At the baptizing Saturday morning this lone one came saying, "I cannot stand to be left out of this by myself." Happy? Why, we were so happy we had to restrain ourselves to keep from shouting. Tell the world, brother, there is power in prayer and the gospel.

This is the most far-reaching meeting ever held in this section. There were 22 members of the little church when the meeting began and when it closed there were 76,—of these 24 were added by baptism. A committee was appointed at the close to locate a site for a church house and a building is to be erected soon. This bids fair to be a model country church. It is in a fine community with a splendid consolidated school and other advantages that make it an ideal place to live.

The evangelistic force was invited to come back next year and give us another two weeks of good gospel preaching and singing. You need not be afraid of Kyzar and Canzoneri unless you are afraid of the gospel truth and power, for they are surely powerful as servants of God. We thank the State Mission Board for letting them come this way. May the blessings of the Lord be with them. They are to be near Holly Springs for several days.

NOTES AND COMMENTS.

Miss Neva Trapp rendered splendid service as pianist in the Coldwater meeting. She was so faithful and proficient. Brother and Sister Collier Slaughter rendered valuable service also in furnishing a home for the evangelists and also furnished a faithful Ford for conveyance. Everybody was so kind and helpful.

Bro. Eley Turner, who has been confined to his bed all the year, was able to attend one service. He is such a useful man. His sickness is deplored, and prayers for his recovery were many.

The revival of Dividing Ridge Church, Yalobusha County, in which Rev. J. E. Eoff assisted Pastor J. M. Hendrix resulted in 16 additions by baptism and a revival of the church. Also the revival at Scobey where Rev. J. G. Lott assisted Pastor L. E. Roane, resulted in a splendid meeting with a number of additions. Dr. R. A. Kimbrough is assisting in the revival at Wayside.

Two of the High School graduates of Coffeeville will attend Blue Mountain College next session, Misses Floy Pittman and Kathryn Breland. This is one-fifth of the entire class. Our Baptist people need a conscience on sending their boys and girls to Baptist colleges. If our faith is worth anything it is worth being taught to our children, yet many "good" Baptists send their children to state schools. Better pray over this matter, Brother and Sister Baptists.

The Yalobusha County B. Y. P. U. Convention met with Elam Church the fifth Sunday. Bro. A. J. Wilds was with us and a good program was rendered. A full report will be sent in soon.

Horse racing, gambling devices, dancing and other immoral performances are a stench to all people who love the better things of life who attend fairs and other public gatherings, and why a bunch of people will insist on putting such things on we cannot tell. The devil seems to have the lead in the arranging of most of the programs for such affairs. God pity the poor, old sinned world today.

Prof. J. G. Cleveland and his splendid wife are to lead the school work of Coldwater Consolidated School next session. They are splendid people and will doubtless teach a fine school.



It's Easy to Kill Mosquitoes

Z-zing! Snap! But in a few seconds he's back again. Slapping at mosquitoes worries you more than it does them. And you could be entirely rid of them so easily! Simply close doors and windows and blow Bee Brand about the room.



Bee Brand Insect Powder will kill every one and it's easy and safe to use.

It's a powder. It can't explode. It can't stain. It's harmless to everything except insects. You can use it in a puffer gun, or blow it in the air from a piece of paper. You can burn it in the room.

It also kills Ants, Fleas, Flies, Roaches, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's.

Household sizes, 10c and 25c. Other sizes, 50c and \$1.00. Puffer gun, 10c.

If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

McCormick & Co.
Baltimore, Md.

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INSECT POWDER

OVER-RUNS AND MILL ENDS
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
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"WANTED—women, girls who belong to societies, clubs, P. T. A. or churches. Can make \$10 to \$30 per week spare time. TESS SALES CO., Lexington, Miss."

Easy to Install in an Old Building

FIRST BAPTIST CHURCH
DANIEL W. KEY,
MINISTER,
MONROE, GA.

May 1, 1924.
Moncrief Furnace Co.,
Atlanta, Ga.
Gentlemen:

With regard to the heating plant that you installed in our new church building two years ago, I am pleased to say that it has satisfactorily supplied warmth and ventilation. During the coldest weather of the past winter, when we had a wedding occasion and it was necessary to keep the building warm during an entire day, we found the heating plant quite equal to the occasion and we were all greatly pleased that it responded so well to such a severe test. We gladly commend it to any church.

Yours very truly,
(Signed) D. W. Key

Do you expect to build?
Write for booklet on home heating systems.

The Moncrief Fan Blast System of Heating and Ventilating can easily and economically be installed in the oldest of church buildings. Buildings never before heated by a heating plant are taking advantage of this heating system due to the cold winters and hot stuffy summers.

The Moncrief Fan Blast System of Heating and Ventilating is easily adaptable to any kind of a building and our Engineering Department understands the proper method of installation.

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Address L. F. Kent, Director of Church Service Department.

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WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY PHONING OR WRITING
MISS JULIA DAINWOOD, SUPERINTENDENT

RIDGECREST SUMMER SCHOOL OF THEOLOGY.

(W. W. Hamilton, New Orleans)

The Closing exercises for the present session of the Ridgecrest Summer Assembly took place on Tuesday, August 24th. Dr. B. H. DeMent, President of the Baptist Bible Institute, New Orleans and Dean of the summer faculty was in charge and gave a most interesting survey of the history and work of the school. The graduating address to those passing the examinations was delivered by Dr. W. O. Carver, professor of Missions in the Southern Baptist Theological Seminary in Louisville, and also in the Ridgecrest School.

In addition to Dr. DeMent and Dr. Carver the faculty consisted of Dr. J. E. Gwatkin, of the Bible Institute in New Orleans; Dr. B. A. Copass and Dr. J. B. Weatherspoon representing the Southwestern Seminary, and Dr. H. Lewis Batts, of Mercer University, Macon, Ga. The students have had the privilege also of the various conferences and classes led and taught by leading men and women from all departments of our denominational life.

Many of the visitors at Ridgecrest have attended classes taught by the faculty, and in this way great help has been given to workers from practically every state in the Convention, and to missionaries and children of missionaries from foreign lands. This has been the most successful year that the school has had, and seems to have paved the way for larger and greater service.

Dr. J. W. Cammack, corresponding secretary of the Education Board and director of the Ridgecrest Assembly, called attention to the great need of a permanent school for the thousands of Baptist ministers in the nearby states of North Carolina, South Carolina, Virginia, and Tennessee, who have had no theological training. He said that in these four states there are almost as many Baptists as in all of the Northern Baptist Convention territory, and that from within a radius of seventy-five miles of Asheville, there have come more of our ministers than from any other like territory in the United States.

Dr. Cammack said that we have added at least a million new members within the last seven years, and that our Seminaries at Louisville and Fort Worth and New Orleans were all increasing in attendance, and that at Ridgecrest there was opportunity to serve the thousands of preachers and other workers who could not and would not go to the schools located at distant points. The hope is that individuals of large wealth and devotion can be found, who will make such a school possible.

Dr. DeMent presented in the name of the faculty the certificates for work done and for examinations passed, entitling the holders to credits in any one of our Seminaries. They were as follows: Joy Beaman, Stantonsburg, N. C., Kennedy

Berry, Cheraw, S. C.; George A. Bowdler, Buenos Aires, Argentina; Lucile Cloud, Dallas, Texas; E. A. Daniel, The Rock, Ga.; W. E. Goode, Reidsville, N. C.; George W. Green, Canton, China; D. A. McCall, Jackson, Miss.; Emmett G. Moore, Montgomery, Ala.; Mable E. Oldham, Wendell, N. C.; Agnes Roark, Clermont, Ga.; W. W. Williams, Ridgecrest, N. C.

BRAXTON.

This meeting began on August 12, 1926, with Rev. J. J. Mayfield, of Canton, Miss., doing the preaching and I wish to say that he seemed to be at his best and all his texts were appropriate for the occasion and people. His sermon proved beyond a doubt that he was careful in his selection of words for he used fine English, nevertheless he stayed within the lids of the Bible and he knows the old book.

Brother Mayfield is a very fine expository preacher, I never listened to better exposition of the Scriptures, in all my life. He never puts his message in theological terms for he realizes that that wouldn't mean much to the average congregation but he preaches the doctrine of sin deep died sin, hell deserving sin, and repentance toward God, and faith in the Lord Jesus Christ, salvation by grace and works only as a proof of a redeemed life. Brother Mayfield, is a fluent speaker, a fine artist in that, that he can paint in the minds of people sin in the worst form and hell with all its horrors, and then he can reverse the picture and give you a splendid mental picture of Heavenly glories.

Our people all fell in love with Brother Mayfield and his style of preaching and we hope to have him with us again. Our people here know good preaching when they hear it and also how to appreciate God's messages and His messenger.

The visible results were six additions to the church, 4 by letter and 2 for baptism, the church evidently was left on a higher plane of living and you can yet feel the spirit pulsating in the hearts of our folks in Braxton, so that it makes one feel that it is good to be here and live with God's children. We wish for Bro. Mayfield, great success and pray God's blessings upon him in all his work. The God, from whom all blessings flow be praised for the good meeting. Yours in the Lord's service,

A. J. LINTON.

DUCK HILL AND OTHER CHURCHES.

It was my privilege to hold a great meeting in Southeast Alabama, at Dundee, a big old country church of about 400 members, during the early part of July. Great congregations attend and listened to the "Old Story" with intense earnestness. Many were saved and added to the church. How many, I do not know. I was entertained in the home of a deacon cousin whom I had not seen in 44 years, and of course we had a great time talking over old times.

I was but a child and he only a youth in his teens when we last saw each other.

The Pleasant Grove church in the eastern part of Grenada County, and their retiring pastor, H. S. Hardin, who goes to the Louisville Seminary soon, invited me to be with them in a meeting during August. I was pastor of this good church 36 years ago. It was a great joy to be with them. We had a great meeting. Many came into this church by experience and letter. Brother Hardin is one of the very finest of our younger preachers: earnest, humble, intensely spiritual and I predict a great future for him in the Master's service.

We had a real good meeting at Pope, which I gave up to accept other work; at Unity and Hays creek churches in Montgomery County, where I preach in the afternoons on my days here at Duck Hill. I did the preaching and local forces led the singing, in these meetings. There were a number who came into the fellowship of the churches.

I did the preaching in a great revival here. We had young Bro. Tommy Doty of Winona, to lead the singing. This was his second time to be with this church and every one was delighted with his work. He is quiet, and very consecrated to the work. A fine leader of congregational singing, and a very fine soloist. I baptized 16 at the close of the meeting and we had several to join by letter. This is one of the very best half-time churches in the state. I have never worked with a finer group of people.

I have accepted a call to the church at Arcola for half-time. I also give afternoon services to Bourbon church a few miles from Arcola, on my days there. The Arcola church are few in numbers but what they lack in quantity they make up in quality. I began work with them August 1st., and am delighted with them. Their loyalty and zeal are far above the average.

So you see I am very busy, preaching three times every Sunday, and driving about 500 miles per month to reach my five churches; but I am enjoying my work very much. I have been pastoring full-time churches for more than 20 years and one of my greatest difficulties in my present work is getting myself adjusted to a divided field.

The Montgomery County Association meets with Duck Hill church October 19th, and of course we are looking for you to attend.

Yours in Him,

CHAS. A. LOVELESS.

We notice that work has started in Detroit on the "tallest building in the world." This will be known as the Book Tower and will be one hundred feet higher than the Woolworth building. It will have eighty-one stories, will be 873 feet high and will be surmounted by the "largest searchlight in the world."

IN MEMORIAM

J. E. WOFFORD.

J. E. Wofford, of Hohenlinden, passed away from his earthly home to the home above August 29. He was born November 4, 1856. He was a son of Dr. Wofford, who died while Jeff was young. He took charge of the business and managed it well and helped his mother rear his three brothers and sister, joined the Baptist church at Double Springs while young, married Miss May Hillen Hall January 3, 1881. To this union there were born nine children, six boys and three girls. Ellis, the oldest is a prominent merchant at Woodland, Miss.; Zeck, at Hohenlinden, Miss., a farmer and business man; George, at Drew, Miss., a prominent merchant; Tom, at Drew, Miss., a prominent business man; Emmett, at Mantee, a prominent merchant; Miss Lizzie Wofford, of Hohenlinden, and Mrs. Pearl Harris, Wabbeoka, Ark. He leaves behind a devoted Christian wife, who has stood by his side all these years. He was successful as a farmer, true to his family, church and country. He lived an exemplary life, one worthy to be imitated. I surely did love him as a brother in Christ.

J. F. Mitchell.

MRS. LULA STEVENS

Mrs. Lula Stevens was born near Aberdeen, Miss., December 11, 1859, and departed from this life to a house not made with hands July 30, 1926. She was married to Andrew J. Stevens February 11, 1878. To this union were born nine children, five of whom are left to cherish her memory. Her husband and four children preceded her to the heavenly home.

Sister Stevens was a member of the Oakland Baptist church, loyal and true to her family, and loved and honored by all who knew her. Her simple faith in her Saviour, her consecrated, gentle life and kind deeds to others and her generous support of the Lord's work made her a blessing to all who knew her. Her body was laid to rest in the Oakland cemetery in the presence of a great throng of friends and relatives, beneath beautiful flowers given in token of love and sympathy, to await the resurrection of the blest.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We extend our heartfelt sympathy to the bereaved family.

E. J. Hill.

RESOLUTIONS

Whereas, It has pleased Divine Providence to remove our friend and former pastor, Rev. J. A. Bell from the scenes of his earthly labors, and,

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sat under his noble ministry and profited by his exemplary life, are desirous of testifying their respect for his memory, and expressing their earnest and sincere sympathy with his loved ones and the family who are bereaved through the loss of their father and husband; therefore, be it,

Resolved, That in the death of Brother Bell this congregation mourns the loss of a true friend, and one who was a faithful and affectionate shepherd, and one whose ministry was earnest and effective, and one whose life was a benediction to those with whom he came in contact; one who was wise in counsel and fearless in action; an honest and upright man of God who endeared himself not only to the members of this congregation, but to all of his fellow citizens.

Resolved, That we tenderly condole with the family of our deceased brother, in their hour of trial and affliction, and devoutly commend them to the keeping of Him who looks with a pitying eye on the widowed and fatherless.

Resolved, That while we deeply sympathize with those who were bound to our departed pastor by the nearest and dearest ties, we share with them the hope of a reunion in that better world, where there are no partings and tears.

Resolved, That these resolutions be spread on the minutes of this conference and published in the Baptist Record of Jackson, Miss., and a copy sent to the family of our departed brother and friend, as a token of our respect and veneration for the Christ-like character of a faithful servant of God, gone to his reward; and of the interest felt by his late congregation, in those whom he loved and cherished.

This done in conference August 28th, 1926.

Oak Grove Baptist church,
Bonita, Miss.

God, in his loving wisdom, plucked one of our sweetest flowers when little Ernestine Martin's short life came to an end August 29th.

She had been sick since early in June and finally Meningitis developed which caused her death. She leaves a father, mother, five sisters, and a brother. May God comfort each in this great sorrow.

MRS. H. C. CLARK.
Bay Springs, Miss.

HELP IN MAKING A HOSPITAL REPORT.

The pastor of the Baptist Memorial Hospital has in mind just now the brother who is expected to prepare a report on Hospitals for the associations in the Tri-State territory. The report given below was prepared for associations meeting in July and gives account of hospital activities for the first six months of 1926.

The brother preparing a report has the choice of using these facts in a report as printed, or on request the writer will be pleased to mail a type-written copy to brethren interested.

M. D. JEFFRIES, Pastor.

The Baptist Memorial Hospital made its best record during the first half of 1926. We have been used to our full capacity by both pay and charity patients. We admitted 6,576 patients, performed 4,239 operations and did free service amounting to \$74,243.99; included in this were discounts to Ministers of \$5,833.80.

June was our biggest month; we admitted 1,225 patients and performed 893 operations. On June 8th, we admitted 75 patients and performed 52 operations; the biggest day since the Hospital opened.

This "House of Mercy" never closes. For 365 days, Sundays, Holy days and Christmas Day our Nurses, Internes and Doctors ever listen to the siren call of the speeding ambulance coming with a human life, when minutes may mean a life.

Our Operating Rooms (14 of them) splendid X-Ray and Laboratory, never close, Day or Night. This is the kind of service that the Baptist Memorial Hospital gives, and this is the record for six months.

We expect to start a \$400,000.00 addition September 1st; plans and specifications will be given to Contractors by August 1st. We hope to have the new building completed by July 1st, 1927.

We want 20 more student nurses at once, and urge our Pastors to assist in rendering a triple service and give and opportunity to some good girl to learn a profession, to serve humanity and the Hospital. For information write to, Miss Myrtle M. Archer, Superintendent of Nurses, Baptist Memorial Hospital, Memphis, Tennessee.

PORT GIBSON.

It has been a year of strenuous work, some of which has borne good fruit. The Lord be praised.

In a recent series of sermons by pastor on successive Sunday nights the Lord blessed His word with a number of converts on various occasions and there was baptism on five Sunday nights out of six straight running. We have had no revival thus far this year, but at regular services since the first of the year to date 38 have been added to the church. There are six others now waiting to be added with more prospects ahead.

The pastor who is Supt. of Sunday school has taught Sunday school and B. Y. P. U. study courses since the first of the year and 32 study awards were given in Sunday school work, also 28 awards given in Senior B. Y. P. U. and 9 awards given in Intermediate B. Y. P. U. and 6 in W. M. U.

The Sunday school reached the A1 Standard before May the first and was recognized as an A1 Standard by Sunday school board about July 1.

We recently closed a Daily Vacation Bible school with an enrollment of 64 plus the pastor, who was the principal. The average attendance was 49.

The writer aided in the revivals by doing the preaching at Westside, Hermanville, Brushy Fork and Antioch, Copiah County with salvation of several souls in each place and many additions to the churches. He

is now engaged at Beech Grove church in revival. The writer also did the preaching in 4 of these revivals last year and is invited to return to conduct revival next year for the third time at Antioch. These are a congenial people and pastor in each of the churches. May Gods richest Blessings be continually added to them.

We are in deep need of your daily prayers with many difficulties to meet.

Thanking you for your interest and with warm personal regards.

I am, most prayerfully,
Gods humble servant
LEON V. YOUNG, Pastor.

INTERMEDIATE SUNDAY SCHOOL SOCIAL, DAVIS MEMORIAL

On the night of August 10th the Intermediate Department with their pastor, superintendent and teachers enjoyed a very interesting social at the Country Club. We had a splendid trip, having sufficient automobiles to handle the crowd. Several games were enjoyed. One of them was played by the pastor entitled "Satisfied". With the other games was what we would call "A Watermelon Race" between Deacons O. C. Carter and R. L. Edwards, the former winning the race. All arrived home safely about 10:30 after about three hours' pleasure. This seemed to have helped our attendance and added inspiration to everything in general.

EVANGELIST FROM McCOMB

Rev. C. C. Jones, living in McComb, has entered the field of evangelism. Brother Jones is known by most of the people of our state. He has done fine work as pastor in Mississippi and for several years has been a very successful pastor evangelist in the State of Louisiana. His experience as a pastor has fitted him in a peculiar way to do lasting work among the churches in this state and other states. Anyone desiring a man to conduct a meeting who preaches the old-time gospel and believes in a whole Bible will make no mistake to use him. He has held meetings now for some months and great success attends his labors everywhere he goes. I

commend him most heartily to the Brotherhood of Mississippi.

—J. W. Mayfield,
Pastor First Baptist Church,
McComb, Mississippi.

RULEVILLE

Closed our meeting last night. Bro. S. G. Pope, Moorhead, did the preaching and Bro. W. W. Grafton, Lambert, had charge of the music. This was one of the greatest revivals our church ever had. Largest crowds at morning services since I have been here. Big crowds at night.

Brother Pope has a unique way of gripping people with his gospel messages. He preaches the gospel with power. Surely he is a man who lives with God.

Brother Grafton directs the singing well. He has a wonderful voice and sang the best collection of solos I ever heard. His singing lifted our hearts toward the throne of grace.

Time only can reveal the results. Our souls are happy. Twenty additions, 13 by baptism. God be praised for His abiding grace.

Geo. S. Jarmon, Pastor.

Motorist (on country road)—
"Want a ride, mister?"

Pudgy Pedestrian—"No, thanks. I'm walking to reduce."

Motorist—"No town of that name hereabouts. Ain'tch on the wrong road?"—Boston Transcript.

An irate customer entered the butcher shop, threw down a piece of metal on the counter, and indignantly exclaimed:

"What do you call that, sir?"

The man examined it and replied:

"It looks like a piece of brass."

"Piece of brass—of course it is! And do you know where I got it? Why, in one of your sausages."

The butcher put up his hand, rubbed his double chin and then said he thought he could explain it.

"Yes, and explain it you will before I leave this shop!"

"Well," drawled the butcher, as he smacked his lips, "I must have forgotten to take the collar off."

Mum: What is the difference between a flapper and a soldier?

Dum: One powders face and the other faces powder.

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J. W. PROVINE, Ph.D., LL.D., President

Clinton, Hinds County, Mississippi

WEEKLY HEALTH SUGGESTIONS.

By Felix J. Underwood, M. D.,
State Health Officer
Mississippi State Board of Health
BREAST FEEDING

Breast feeding is essential to the really proper welfare of an infant. Its value is seen from the fact that breast fed infants seldom suffer from intestinal troubles. The extent to which breast feeding is practical varies in different countries, districts and cities and with different races and customs.

Too many babies in Mississippi are artificially fed. Various causes, some justifiable, are responsible for the failure of some mothers to breast feed their offspring. Some are deliberately unwilling and regard it as an annoyance, while others do not appreciate its importance from the standpoint of their child's welfare. Others have to work away from home under conditions that do not permit them to take their infant. Comparatively few are physically unable to nurse because of lack of milk. The glittering advertisements of proprietary foods leads others astray. We sometimes wonder why these catchy and persuasive ads do not lead even more astray.

These obstacles can largely be overcome. Pregnant and nursing mothers are being educated by the physicians and health workers in the importance of breast feeding. The Bureau of Child Hygiene and Public Health Nursing of the State Board of Health has for some time carried on an intensive educational campaign among mothers. Certain classes of mothers, especially those whose children most require assistance, are being reached through child welfare conferences and only very recently through prenatal conferences.

The physicians of the state are giving more and more of their time to the education of mothers not only in proper infant feeding and care, but to adequate prenatal care and also the care of the pre-school age child. God bless and prosper the doctors in this great humanitarian work that will mean so much to health and happiness of the present and of the future generations of Mississippians.

A PREACHER'S MISHAPS
By An Old Preacher

Many years ago in partaking of the hospitality of the people while working as a colporter in other ways, he had some right amusing experiences; one of which I will relate: He drove up to the home of a man late one afternoon, but soon learned that the good wife was away, and that the husband and little boys were "keeping house," so he proposed to drive on and find lodging elsewhere—but the man of the house insisted that I stay with them, that they were lonely and would be glad to have me, that he and the boys could cook as "well as a woman."

We got along very well for supper; as well as I remember we had cold vegetables, corn bread, butter

milk, etc. The next morning when we sat down to the breakfast table I noticed that there were biscuits, butter, syrup, scrambled eggs, etc., so I decided that they could cook as well "as a woman." After the blessing was asked, the man of the house excused himself to go to the kitchen to bring a pot of hot coffee. As soon as his back was turned one of the three little boys reached for the plate of scrambled eggs and raked about a third of them onto his plate; immediately another followed his example, and then the third boy took what was left. Before one could say "Jack Robinson" the contents of their respective plates had gone into their mouths and down their throats. By the time the man returned with the coffee, scrambled eggs were all "clean out 'o sight." It was an embarrassing moment to both him and me. (I don't think the boys were embarrassed.) I was afraid he thought that I ate them, when I knew that I didn't eat any of them. Still I didn't think it would be right for me to be a "tattle-tale" and tell on the boys, so, as he didn't ask any questions about it, I didn't offer any explanation of the mystery. After that, however, I always felt more "at ease" when I stopped at a home and found some good woman in charge.

FIVE GOOD MEETINGS

On the 3rd Sunday in July we began our meeting at Looxahoma in Tate county with Brother E. L. Douglass doing the preaching and the pastor leading the singing. Large crowds came to the night services, and at each service the old gospel was preached without fear, and with the central thought that God has only one plan and one way of doing things.

The fourth Sunday found the pastor at Tyro with Brother C. M. Crosswy, preaching. Bro. Crosswy is the new and efficient pastor at Senatobia and a new man in the state, his native state being Tennessee. He is God's man and brought God's messages to the delight of all who heard him. The church was revived and seven added to the church, five being for baptism. Six for baptism and two by letter.

Bro. S. C. Rushing, of Raymond, came to us on the first Sunday in August to preach at New Hope in Lafayette county. This is the big country church in North Mississippi, and the crowds came at night as well as in the day to hear the word of God preached. We had at least 600 at night and all gave evidence of great concern as they heard a young man in his unique way tell the old story of Jesus and His love. He is worth having in a revival meeting. S. C. Rushing is his name.

Dr. A. C. Watkins, of Clinton, came to our assistance for the two closing meetings. The second Sunday we began at Harmontown in Lafayette. The third at Wyatte in Tate county. Large crowds greeted us at both of these places. Dr. Watkins is a man of unusual ability in expository preaching and our people re-

joined in his devoted and simple way of presenting the truths of the Bible. Many said it was the best they had ever heard. We had four for baptism at Harmontown and three at Wyatte.

At all of these churches you will find some of God's best creation. It was a sad day when the writer bade good bye to the flock. We trust some good has been done since we first went there. May the Lord soon send them His choice of an under Shepherd.

Estus Rushing.

"What became of that hired hand you got from the city?"

"Aw, he used to be a chauffer, and the doggoned idiot crawled under a mule to see why it wouldn't go."—Santa Barbara News.

"Aw," said Willie, "you're afraid to fight, that's all it is."

"No, I am not," protested Jack, "but if I fight my ma will find it out and lick me."

"How'll she find it out?"

"She'll see the doctor goin' to your house."—Baptist Courier.

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